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IN RELIGIOUS EDUCATION

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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

PROFESSOR WALTER S. ATHEARN

THE CITY INSTITUTE FOR RELIGIOUS TEACHERS

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THE CITY INSTITUTE FOR RELIGIOUS TEACHERS

By

WALTER SCOTT ATHEARN

Professor of Religious Education, Drake University, and Director of the Des Moines Sunday School Institute

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

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GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

FOREWORD

The City Institute for Religious Teachers has come in response to a demand for scientifically trained teachers of religion in church schools. It is but one of the results of that larger movement which has for a decade been seeking "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value."

Historically the modern city institute has not developed from the earlier experiments in the field of teacher-training. It is a direct contribution of the college to the cause of religious education, and this is but an earnest of what may be expected from this source when all the church colleges of the country have established well-equipped departments of religious education.

Following a joint conference of the International Sunday School Association and the representatives of the evangelical denominations, in 1908, at which time the First Standard and Advanced Standard courses were formulated, the country was flooded with hastily prepared fifty-lesson drillbooks and outline manuals, while teacher-training classes,

varying in size from a single pupil to several hundred, were organized in all parts of the country by promotion agents of denominational publishing houses. In many cities throughout the country union classes were formed to study the First Standard course and, later, groups of classes were conducted in a few cities for the purpose of teaching the various subjects required for an advanced teacher-training certificate. This federation of advanced teacher-training classes often took the title, "City Training School," or "Teacher Training Institute," but prior to 1911 no city institute was organized with ideals higher than the First Standard and Advanced Standard courses.

As might have been expected, this teacher-training movement fell of its own weight. It was founded upon a false theory of professional training; its textbooks were inadequate and unpedagogical, and its leaders in many instances were untrained enthusiasts, having much zeal but little or no professional knowledge. The collapse of this teacher-training program called out such caustic criticism and such searching analysis of the courses and textbooks from specialists in the field of religious education that it is now quite generally conceded that new texts must be written and new and higher standards erected. The constructive programs proposed by college men who are specializing in this field have been put to practical test,

and there is every reason to believe that the teacher-training courses soon to be adopted will be supported by sound educational theory.

The first city institute organized upon modern lines with high educational ideals was established in Des Moines, Iowa, in the fall of 1911. It cut entirely loose from the old standards, repudiated the so-called standard texts, and ignored all seals, badges, and certificates. From the beginning it sought to do a high grade of university extension work. It has completed three years of successful school work. Forty-one church schools have been represented in its student body. Thirteen religious denominations have co-operated in this enterprise. The average attendance for each session for the entire three years has been above one hundred and fifty. The first class to complete the three years' course numbered twenty-three of the most representative citizens of the community.

This volume is the outgrowth of the author's three years of experience as director of the Des Moines City Institute. During these three years he has had correspondence with over six hundred cities in the United States and Canada regarding the details of the Des Moines plan. Over fifty cities have successfully launched city institutes based largely upon the Des Moines experiment. This widespread interest in a higher type of training for the religious teachers of our

American cities has led the author to prepare the following chapters. If he refers constantly to the Des Moines City Institute and presents the particular methods that have there been employed, it is in no spirit of egotism, but only as one may properly offer to his fellow-workers the results of an experiment which has had a measure of success. The author has made use throughout his discussion of the suggestions and criticisms that have come from many sources and from many other educational experiments.

The volume is sent out with the hope that it will be helpful to those earnest men and women who are interested in the establishing of high-grade city institutes for religious teachers.

THE AUTHOR

DES MOINES, IOWA
October 23, 1914

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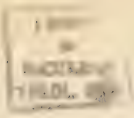
PART I

ORGANIZATION



CHAPTER I

FACTORS IN AN EFFICIENT CHURCH SCHOOL

An adequate discussion of the problems of the religious education of the children of a city must take into account those factors which are essential to the success of each school within the city system. The efficiency of the schools of a city cannot be increased merely by federating them into a system. Each individual school within the system must be raised to its highest efficiency.

Many city organizations in the past have failed because they simply federated the schools as they were and did nothing which was consciously directed toward the modification of the schools themselves. The enthusiasm generated at the meeting of such "unions" soon fades away, leaving the schools still running along the old traditional channels.

There are at least four factors necessary to the success of a school within the local church, and those who would improve the religious teaching of a city must direct their attention to these fundamental conditions of successful church schools. These four essential factors are: (1) a minister who is the pastor of his church school; (2) a superintendent with an educational ideal; (3) a body

of growing teachers, and (4) a church membership fully in sympathy with the ideals of the modern church school. These factors are worthy of a more extended treatment than that which is possible in this brief introductory chapter.

§ 1. THE MINISTER

The first requirement is *a minister who is the pastor of his church school.* When church-school leaders are listing their resources and their problems, they almost invariably place the ministers among their problems. Not that the minister is hostile to the school, but that he is often uninformed and not actively interested in the problems of religious growth. Too often his theological seminary has taught him to speak *a dead language to a dying world*, and he has no message for a living, developing, growing world. A commission reporting in 1905, after a careful investigation, disclosed the fact that 95 per cent of the courses given in the theological seminaries of this country had special reference to a ministry to adults and only 5 per cent of the courses had any bearing upon the needs of the children and young people who make up the larger part of the church membership.

The great waves of conversion, as shown by the studies of Starbuck and Coe, are experienced by young people of from twelve to fourteen and from sixteen to eighteen years of age. The great

majority of conversions come before twenty years of age. It is estimated that the average age of the American preacher's morning congregation is thirty-five years. The absence of children from the worship services of the church and the fact that millions of children pass the critical and fateful years of adolescence without accepting Jesus Christ and go out to join the army of non-church-goers are not alone the fault of teachers and parents. The minister is not without responsibility for these conditions.

The church has a right to ask that its preacher shall minister to the whole congregation, and that he shall have special care for the young and tender members of the flock. It is the business of the church to save sinners, and *it is also the business of the church to save boys and girls from becoming sinners.* The minister who neglects either of the two great tasks has not discharged his whole duty.

It is not unreasonable for the church school to ask its pastor to devote at least one day a week to the problems of religious education. He should read the most modern literature on the subject and be prepared to give definite and positive help to teachers, parents, and officers. He should be able to direct the home reading of the children of the community and supervise their plays and games. He should determine the attitude of his

people toward the child life of the community. His opinions on the church school and the problems of religious and moral education in general should be based on *adequate, authoritative information.* A preacher who ministers only to the adult portion of the congregation and gives no skilful direction to the religious nurture of the children of the congregation fails to meet the demands of the modern church. There must be in every city some agency at work teaching the people that they have a right to expect this service of their ministers and teaching the ministers at the same time how to render the service demanded by an enlightened community. In every city there will be found thoughtful, earnest, progressive pastors willing to join in any movement for better things. Their leadership and example are invaluable assets to the organization which undertakes to give the modern educational vision to all the clergy of a city. A hopeful sign of better conditions is the fact that theological seminaries are modifying their courses to meet the demands of the modern church, and ministers whose training did not include child psychology and the principles and methods of moral and religious education are in increasing numbers availing themselves of summer schools and institutes where special attention is given to these subjects. A new day is dawning in the realm of religious education, and when the new day has fully come every

minister will be by training and by choice *the pastor of the whole church.*

§ 2. THE SUPERINTENDENT

The second need is *a superintendent with an educational ideal.* No school can be highly successful unless its superintendent is a man fully abreast of the times, and by education and temperament capable of directing a school in the details of a definite educational program. There are many churches in every city which need and can afford to have the services of a trained director of religious education. This officer would give his whole time to training the teachers and supervising the educational agencies of the church. Many churches already employ trained specialists for this work. In fact, there has been organized a National Association of Directors of Religious Education.[1] This officer is not an assistant pastor. He is the teacher, the educator, the *professor*, and his duties do not conflict with those of the preacher, the pastor, the clergyman. A number of such educational specialists in a community constitute a strong nucleus for the faculty of a city training school for church-school teachers and officers.

In every city there will be many church schools depending entirely upon voluntary, untrained workers. Those voluntary workers are men and

[1] *Religious Education*, August, 1913.

women of the noblest motives and the highest Christian character, and they often bring to their work a patriotic devotion that leads them to make sacrifices and endure untold hardships for the good of the cause they serve, but *they are untrained.* They do not have definite and clear-cut educational ideals, and they do not know how to administer the details of an educational program. They are called to a task for which they are unprepared. In this work as in all other work, *untrained leadership is ineffective and dangerous leadership.* There should therefore be in every city a school for training the superintendents of the church schools, and every church in the city should have in this school one or more persons preparing skilfully to direct the teaching service of the church.

§ 3. THE TEACHERS

The third factor is *a body of growing teachers.* No school can do efficient work without efficient teachers. To teach religion effectively requires a knowledge of the subject-matter, a knowledge of the pupils, and a knowledge of the best methods of instruction. Teachers who assume the responsibility of the religious nurture of a group of boys and girls must prepare for the most arduous toil. Hard study, the expense and fatigue of conventions, and the hard grind and discipline of regular training classes are the price one must pay for the

joy of seeing children grow in grace and the knowledge of the Lord.

It is a crime to invite the hungry to an empty table. A teacher must not be an empty vessel. The grace of God in his heart is not enough; the teacher of religion must also have the word of God in his head. It is time to abandon the idea that anybody can teach a class in the church school. It is time for us to insist that the religious nurture of our children be placed in the hands of the best educated, most talented members of the congregation.

The following is an extract from the rules and regulations of the board of education of a typical western city. It sets forth the *minimum* preparation required of those who are to teach the secular branches to the boys and girls of that city.

SECTION 1. *Regular Grade Teachers.*—Teachers shall not be elected to the position of regular teacher unless they meet the following requirements for eligibility:

I. General Education: A graduate from a fully accredited four-year high school. Other things being equal, candidates with higher education will be favored.

II. Professional Training: A two years' course in a standard teachers' training school, or its full equivalent.

III. Experience: Not less than two years' actual teaching experience in a good graded school, under competent supervision, or three years' teaching in village or rural school.

IV. Certificates: A first-class county certificate, or a state certificate.

V. No person shall be elected to a principalship who does not meet the present requirements for teachers.

SEC. 2. *Cadet Teachers.*—No candidate shall be considered eligible as a cadet or apprentice who does not meet the requirements as to general education, certificate, and either professional training or experience. No person shall be considered eligible whose scholarship is not good as shown by his record in high school and training school, and who does not possess good health, character, and personality.

SEC. 3. *High-School Teachers.*—Teachers hereafter elected to high-school positions shall be graduates from standard colleges or universities, or the full equivalent, and have had special training in the subjects which they are to teach, and also successful experience as high-school teachers, unless promoted from our own grade schools for superior work; but only college or university graduates shall be so promoted. Only men and women of strong personality, able scholarship, and unquestioned ability as teachers should hold positions in the high schools.

It would be illuminating to place beside the foregoing eligibility requirements, which society makes to protect childhood from unskilful secular training, a list of the qualifications demanded by the churches of the same city in order that they might protect their children from unskilful religious training. Good Christian character is not enough to qualify one who is to teach arithmetic or geography or history, neither is it sufficient preparation for one who is to teach the Golden Rule, the geography of the Holy Land, or the history of the Jews. Children who are under college-trained teachers in the public schools can have nothing but con-

tempt for an ignoramus in the church school; and prizes, contests, and brass-band parades will not be enough to hold pupils in the classes of such teachers.

It is not too much to ask that the teachers in the church school shall do as effective work in their field as the public-school teachers do in that field; but when a city asks this it takes upon itself the responsibility for the training of its religious teachers. In addition to training classes in the local schools, there should be in every city a central, inter-denominational training school in which all the churches co-operate in maintaining thorough courses with high educational standards. This central institute or training school would be the center from which the professional spirit would spread to all the churches in the city. A teacher with the professional spirit will be a growing teacher. The following are among the marks of the growing teacher:

1. Intense interest in his present class.
2. Regular attendance upon teachers' meetings and workers' conferences.
3. Capacity to judge his own methods, and constant improvement in his methods of work.
4. Attendance upon educational conventions, institutes, and schools of methods.
5. A growing library. The church should require each teacher to own as a minimum

equipment the following books: (*a*) an American Revised self-pronouncing Bible; (*b*) a standard one-volume Bible dictionary; (*c*) a one-volume commentary; (*d*) a biblical geography; (*e*) a volume on child psychology; (*f*) a volume on methods of teaching; (*g*) a volume on the organization and management of the church school; (*h*) a volume dealing with the department in which the teacher works. To these there should be added at least one volume each year on some phase of the problem of religious education.

The city institute may be the center of this reading interest, and a circulating library may be directed by the librarian of the institute. Every city should provide the means of professional and spiritual growth for its religious teachers if it would build an effective system of church schools.

§ 4. THE CHURCH MEMBERSHIP

The fourth requirement for efficiency is *a church membership fully in sympathy with the ideals of the modern church school.* Unless the church is instructed regarding the needs of the children it will not willingly furnish equipment, buildings, library, and trained leadership for the church school. The church school should be in reality the school of the church, and the church should be kept constantly in touch with the most advanced movements in

the field of religious education. The child should be frequently "set in the midst" of the congregation. Experts in psychology, religious pedagogy, and the organization and administration of religious education should frequently be given the regular preaching hour for the presentation of the vital problems of religious education; and groups of men and women should be organized for the purpose of giving special study to the specific problems of the children of the local church. It is a mistake for any group of teachers to try to force upon a congregation a program of education for which it is not prepared. The new methods cannot succeed without the sympathetic co-operation of the church itself. There must therefore be at all times a definite, well-organized method of educating the church at the same time that the teachers are being prepared, so that both may move forward without friction.

Those who would build a city system of religious education must provide some means of stimulating the membership of the churches of the city to an intelligent interest in the problems of the modern church school.

CHAPTER II

A CITY SYSTEM OF RELIGIOUS EDUCATION

The moral and religious education of the children of a city demands the united efforts of all the religious agencies of the city. This co-operative activity should take the form of a well-organized city system of religious education.

Without interfering with the plans and policies of denominational boards, the central city organization would seek the following results:

1. To secure uniformity in records and reports.
2. To secure and distribute information regarding conditions in religious education in the city.
3. To unify and standardize all inter-school activities, such as athletics, contests, etc.
4. To provide common standards by which to measure results.
5. To provide teacher-training institutes and other means of increasing the efficiency of teachers and officers, and to furnish facilities for specialization not possible in a local school.
6. To direct the work of religious education in shops, factories, commercial colleges, and other private schools and colleges.

7. To seek to unify the work of the public schools and the church schools.
8. To provide the means of stimulating and directing the work of weaker schools.
9. To cultivate good fellowship and the spirit of co-operation among the workers of the different schools.
10. To bring to the city educational leaders who can speak with authority on the various phases of religious and moral education.
11. To conduct central exhibits showing the work of the schools of the city.
12. To co-operate with denominational and inter-denominational agencies in all their efforts to promote the work of the schools of the city.

In this city system there will be at least five distinct features, which, properly correlated, will provide adequate training for the workers in the church schools and give the needed supervision and provide for the necessary unification of all the educational agencies of the city. The five elements are: (1) a city superintendent of religious education, (2) a model church school, (3) a common standard, (4) a city institute for the training of teachers and officers for the church schools, and (5) a city board of religious education. This chapter suggests the function and relative importance of these elements.

§ 1. A city superintendent of religious education

The success of any co-operative educational program requires an executive agent upon whom will fall the administrative duties of the system. This officer should have general charge of all the inter-church educational agencies of the city, direct the training school, supervise the model school, meet committees from the various churches for the purpose of assisting them in working out their local educational problems, and promote all agencies calculated to raise the character of religious and moral education in the city.

This officer should be a trained educator, who will take rank with the city superintendent of public schools and who will co-operate with that officer in giving the city a scientifically correlated system of public schools and church schools, each contributing its proper part toward the creation of intelligent Christian citizenship. Coupled with this specialized educational training the city superintendent should have skill as an executive, tact, good judgment, and an exalted conception of the responsibilities of his high office.

But a city system of religious education will not often be builded from the top down. At first this superintendence will be performed by the director and faculty of the city institute. These officers will finally insist that there be placed over

them a salaried educator who can devote his whole time to the educational needs of the churches of the city. It will often happen that an unpaid director of the city institute will be asked to give his whole time to the churches of the city in the capacity of city superintendent. It will be very natural for a salaried director of a city institute to be promoted to the city superintendency, retaining the general direction of the institute.

Care must be taken that this office be not filled by an officer who is only an executive, a booster, or promoter. The one indispensable qualification for the position is *technical training in the theory and practice of moral and religious education.* Standard colleges and seminaries are introducing departments for the training of such leaders, and cities should go to the colleges for the output from these departments.

§ 2. A model church school

Three elements enter into the training of a teacher, viz., knowledge, observation, and practice. The city institute can provide a means of increasing the knowledge of the teachers of the city, but the observation of good teaching and the actual practice in handling classes will require the establishing of a model church school to be conducted, probably on Sunday afternoons, by the faculty of the institute. Pending the establishing of the model

school the students of the institute may be given their observation and practice teaching in the various schools of the city, such schools to be designated by the faculty of the institute. The best work in the city should always be pointed out to teachers in training, and young teachers should be given opportunity to act as assistants to the experienced teachers. There is a task, however, which cannot be performed by the apprenticeship system; teachers need to do something besides imitate good teachers. *They need to observe methods of teaching under a controlled environment.* In a model school they can see how the theory and material of the classroom will work in actual practice. Here their minds can be fixed upon the principle of instruction which they are learning rather than on the manner of the teacher and the response of the school.

A model school should not be established until the faculty of the institute, the director, and the city superintendent of religious education are convinced that public sentiment, adequate finance, and a dependable group of competent helpers are available. The leaders must first establish themselves with the teachers of the city; after this they may hope successfully to launch a model school. Such a school will always be assailed as "theoretical" and "unpractical" by the devotees of old methods, and sometimes by so-called Sunday-school "specialists"

who have not had sufficient training to be able really to tell what is going on in the model school. Those who are in charge of the model school must expect such criticism and go straight ahead, paying no attention to the "wail of the unprepared," but resting secure in the belief that their finished product will vindicate them and eventually establish their methods in the schools of the city. In this way, and in this way only, can new methods actually be tried out and teachers created who understand the fundamental principles which underlie the methods they use.

Only highly trained and experienced teachers should undertake the direction of a model school.

A model school must be absolutely under the control of the faculty. For this reason it is usually best to select a central location in which a mission school is needed and establish a school which shall serve the double purpose of giving religious instruction to children not otherwise provided for and of affording opportunity to illustrate the methods of the institute faculty. A model school is an essential element in a city system of religious education, but it is the most difficult element to manage and it will usually be the last to be established, coming at the climax of the long process of evolution from disorganized and inefficient religious teaching to a highly organized and effective city system of church schools.

§ 3. A common standard

In order that uniform work may be done and common ideals may be held before the schools of a city, it is necessary that a common standard of excellence be agreed upon and a system of inspection be provided.

The standard selected must contain the elements of an efficient school. The items in the standard must not be selected by compromise, and no thought must be taken as to the ability of schools to reach the standard. The one guiding question is: What elements are essential to an efficient school?

The well-known "Dayton standard" may be held up as an example of an unscientifically constructed standard. It is the result of a conference of the International Sunday School Association and the Sunday School Council of Evangelical Denominations held at Dayton, Ohio, January 19–24, 1913. The ten-point standard adopted at that time has been the basis of the "Front Rank" and "First Line" standards of the various denominations. The items in the standard are:

1. Cradle Roll.
2. Home Department.
3. Organized Bible classes in secondary and adult divisions.
4. Teacher-training.
5. Graded organization and instruction.

6. Missionary instruction and offering.
7. Temperance instruction.
8. Definite decision for Christ urged.
9. Offering for denominational Sunday-school work.
10. Workers' conference regularly held.

The following three affiliation or association points were adopted as the minimum additional requirements for an International standard school:

1. Offering for inter-denominational organized Sunday-school work.
2. Annual statistical report to county association.
3. Attendance at annual county convention.

It is to be regretted that the Dayton conference did not contribute more definitely to the solution of the problems involved in the standardizing of church schools. At best the Dayton agreement is a compromise on the basis of the things we now have; there is no attempt to provide the fundamental elements without which standardization is impossible. Mere uniformity in practice and similarity of organization and nomenclature will not standardize the church schools. At least four elements absolutely fundamental to a standardized school are entirely ignored in the Dayton standard.[1]

[1] For a further discussion of the problem of standardizing the church school see *Biblical World*, XLI, No. 5, May, 1913, pp. 322–26. For comparative standards of the public rural

They are:

1. Relation to the church, involving provision for scientific educational leadership.
2. Adequate buildings and equipment.
3. Correlation of educational activities.
4. The element of time.

A new ten-point standard.—The following "ten-point standard" has been in use in the city of Des Moines for two years. It has proved a practical basis of standardization. It includes the elements essential to educational efficiency and the more secondary items which have been embodied in earlier standards.

I. Relation to the Church:

1. The church board, vestry, or session, as the case may be, shall sustain a standing Committee on Religious Education, which shall have general charge of the school.

2. The church must assume the entire financial responsibility of the church school, providing for its expenses in the regular budget of the church.

II. Adequate Building and Equipment:

Building arranged for departmental assemblies and classes separated by screens, or separate classrooms; blackboards for each class, maps, charts, and illustrative material; Bibles owned generally and used by the school.

schools see *Missouri State Course of Study for the Rural and Graded Schools* for 1913, especially pp. 165–67; also the 1913 edition of the *Manual of the Elementary Course of Study* for the common schools of Wisconsin. Illinois also issues a very suggestive scheme for grading the rural schools which may be secured from the State Superintendent of Public Instruction.

III. Correlation of Educational Agencies:

Graded activities correlated with graded instruction. All young people's societies, junior societies, clubs, gilds, etc., under direction of the Committee on Religious Education, so that one committee shall control both sides of the teaching process—impression and expression. (See report of a committee on "Correlation of the Educational Agencies of the Local Church," *Religious Education*, April, 1913, 332 South Michigan Ave., Chicago.)

IV. Graded Curriculum and Graded Worship:

Departmental assemblies and adequate graded instruction in Christian knowledge.

V. Graded Organization:

The International standard is as follows:

1. Cradle Roll (children under four years).
2. Beginners Department (children four and five years of age).
3. Primary Department (children six, seven, and eight years of age).
4. Junior Department (children nine to twelve years of age).
5. Intermediate Department (children thirteen to sixteen years of age); classes organized.
6. Senior Department (pupils seventeen to twenty years of age); classes organized.
7. Adult Department (all persons over twenty years of age).
8. Home Department.

This plan is being gradually modified to harmonize more closely with the needs of unfolding child life. (For bibliography and further discussion see, Athearn, *The Church School*, pp. 33–36.)

VI. Training for Sunday-School Leadership:
1. Teacher-training class.
   a) Taking courses approved by the International Sunday School Association or by the Denominational Commission or Department of Religious Education.
   b) Having library and equipment approved by the Denominational Commission or Department of Religious Education.
2. Workers' conference meeting regularly to consider problems of church-school organization, management, etc.

VII. Special Instruction and Activities:
1. Evangelistic; instructing and inviting pupils to become Christians.
2. Missionary instruction, correlated with the regular curriculum.
3. Seeking to enlist volunteers for the ministry and the mission field.
4. Temperance instruction, correlated with the regular curriculum.
5. Some definite plan for cultivating the church-going habit for all pupils above the primary grades.

VIII. The Element of Time:
1. Not less than one hour each week for worship and study, not including the church service.
2. All pupils above primary grade meeting not less than one hour each week for some form of expressional work correlated with the work of the Sunday school.

IX. Benevolences:
1. Offerings to state and national denominational Sunday-school boards.
2. Offerings to home and foreign missions and other denominational benevolences.

X. Affiliations:

1. With the Religious Education Association; the school should be a member of this association and receive its regular publications.
2. With the International Sunday School Association.
   a) Offerings for inter-denominational organized Sunday-school work.
   b) Annual statistical report to the county association.
   c) Delegate attendance at annual county Sunday-school convention.
3. With the American Sunday School Union, receiving its reports and keeping in touch with the work being done in neglected fields.

Suggestions for the promotion of a city standard.—

1. A city standard of excellence will naturally grow out of the regular class work of a city institute. When the items in the standard have been agreed upon by the faculty and director of the institute, it may be brought before a general session of the institute for explanation, discussion, and finally for adoption as the standard of excellence recommended by the city institute.

2. Following the adoption of the standard by the institute it should be presented to the city board of religious education for ratification. The city superintendent of religious education should be charged with the duty of promoting the standard throughout the city.

3. The standard should be printed on large cards and posted in each church-school building in the city.

4. It should be made the basis of discussion at a series of teachers' meetings. Suggestive programs with reference readings might be furnished by the city superintendent. This sets the teachers of the whole city to the study of the same problem and begets common ideals.

5. Each school in the city should be impartially graded by a competent inspector according to the adopted standard, and there should be pointed out to each school just what it must do to reach the ideal.

6. There should be published annually a list of the schools of the city classified as six-point schools, seven-point schools, eight-point schools, etc. The publication of such a classification of schools will have the same stimulating effect on church schools that similar classifications have on secular schools.

It is unwise to hold out the thought that all schools may easily reach the standard. For example, a school in a poorly arranged, inadequate building should be frankly told that it cannot be a ten-point school until it secures a new building and better equipment. It must expect to have a lower rating until it remedies its physical handicap.

When once the institute has created the professional spirit among its students they will in turn carry the same professional spirit into the local schools, and gradually the schools will fall in line for the new standard.

§ 4. A city institute for religious teachers

The city institute for the training of teachers and officers for the church schools is the heart of a city system of church schools. In the organization of a city system of this kind the city institute should be the first feature established. From it all the rest will naturally evolve. Without it none of the other features can succeed. The remaining chapters of this book are given over to the discussion of the problems involved in the organization and administration of such an institute.

§ 5. A city board of religious education

Behind the city superintendent, the model school, the common standard, and the city institute, there must be a representative school board. In cities like Des Moines, Iowa, where there is an incorporated organization representing all the churches of the city, this body may appoint a city board of religious education. In other cities the board must be secured by other methods, *but in all cases it must be a small representative body having authority to speak for all the churches included in the system.* This board will do for the church schools of the city the same kind of service that a board of education does for its public schools. The general nature of the board, its function, and

the methods of its selection will be further discussed in the following chapter.

§ 6. THE EVOLUTION OF THE SYSTEM

A city system of religious education is not built in a day.—Such a system of church schools as this chapter advocates cannot be purchased at a factory and installed ready made. It must develop gradually as public sentiment is created for each advanced step. There must be those in the community who see the end from the beginning and they must consciously create public sentiment. There must be a period of propaganda before each new feature is introduced. The city institute will serve as an incubator for new ideas. The leaders in this movement must exercise rare judgment in the management of the institute and in its gradual extension into a perfectly articulated city system of church schools. The old gives way slowly, and there will be opposition to every advanced step from the highest-minded and best-intentioned people. But all opposition may be overcome by a continuous and vigorous campaign of education. No service will bring greater benefits to a city or more lasting satisfaction to those engaged in such service than the constant and arduous toil and sacrifice throughout a series of years which give to a city a well-organized and efficient system of church schools.

CHAPTER III

ORGANIZATION OF A CITY INSTITUTE

§ 1. THE NATURE OF THE INSTITUTE

The city institute is a night school of religious education. In the larger centers it may be possible to conduct day classes as well as the regular night sessions. It must be organized as an educational institution, not as an association or a convention. There must be a *permanency* to the organization which will enable it to prosecute a program which requires a series of years for its completion. There must be *stability* which insures a constancy of purpose, and there must be a *centralizing of authority* which secures prompt and efficient execution of the plans and policies adopted for the school.

It must be kept constantly in mind that this is a school for the training of teachers and officers for the church schools of the city. There will come to the leaders of such movements repeated temptations to enlarge the scope of the school to include the training of personal workers, social service experts, boys' club specialists, and recruits for many other worthy educational and philanthropic associations. The temptation to enlarge the scope to include the other interests and in this

manner secure more students must not be yielded to by the friends of the church school. When the institute loses its special, distinctive character it flattens out, and finally breaks up into a number of competing clubs, each insisting that its special interest is not being adequately stressed. The whole atmosphere of the institute should be that of the church school. It should centralize its efforts there, and permit no influence to divert it from its single purpose, which is *to train teachers and officers for the church schools of the city.*

The efficient administration of a school of this kind requires a small board of from five to seven people. This school board for the churches of the city should if possible represent the *churches* of the city rather than the *church schools.* In cities having inter-church councils composed of delegates chosen by the churches of the city, the board of religious education could be appointed by that body and thus represent the churches directly. The training of teachers and officers is a legitimate field for inter-church activity, and this work should be rated in the group of such duties as evangelism, temperance, social service, etc. In the absence of inter-church organizations it is customary to form a city organization solely for the purpose of operating a city institute. This organization is usually formed at a mass meeting including repre-

sentatives from church official boards, ministers, teachers, and officers, Christian Association leaders, and all other organizations having an interest in the religious life of the city. This organization should, through a carefully selected nominating committee, choose a school board for the institute and then assume the same attitude toward the board as the public does toward the board which operates the public schools of the city.

§ 2. DETAILS OF ORGANIZATION

1. *A board of religious education.*—This board will be charged with the general oversight of the city institute. It should consist of from five to seven members chosen after the manner indicated in the preceding paragraph. The following principles should be kept in mind in choosing the personnel of this board:

a) *The members should be representative citizens* who command the confidence and respect of the entire city and who are accustomed to deliberate on important civic, industrial, and educational problems. Persons of large vision and keen insight are required to carry out a really big program of religious education.

b) *Each member should represent the whole city;* the membership should be geographically well distributed but the members should not be selected by wards.

c) *Each member should represent the whole school;* the membership should not be selected with a view to cultivating certain interests. Two dangers present themselves here. There will be pressure brought to include on the committee representatives from the Young Men's Christian Association, Young Women's Christian Association, County Sunday School Association, Superintendents' Union, Ministerial Association, Graded Union, etc. When a member sits on the school board to represent the interests of one of these organizations he has the wrong perspective. A board so composed will have to arrive at its conclusions by compromise, and sooner or later the institute will run upon the rocks of controversy and discord. Members of these organizations may have positions on the institute board, *but not as members of such associations.*

A number of city institutes are now suffering the consequences resulting from selecting board members to represent the various departments of the church school. One member would represent the elementary workers; another, the secondary; another, the adult; another, the missionary interest, etc. A board thus constituted cannot operate a successful training school. Each member speaks as a representative of a class, and tries to get all the concessions possible for that class. Rivalry and discord are inevitable, and a broad

outlook over the whole problem is not possible. The city training schools that have been operated by boards of this kind were little more than federations of departmental training schools with no common interests or ideals. Such schools seldom complete their first year's work. The ideal board member represents, not a ward or a class, but *the whole school and the whole city.*

It is the duty of this school board of religious education to select a director and faculty, adopt textbooks, make a course of study, prescribe methods of teaching, and have general charge of the administration of the institute. It is expected, of course, that in matters of educational technique the board will be governed by the advice of the educational experts whom it calls to its service as director and faculty members.

The board should organize with a chairman and a secretary and with as many standing committees as are needed to carry on its work. Committees on finance, faculty, curriculum, buildings, and equipment are most essential. Meetings should be held monthly and on the call of the chairman.

This institute board may develop into the city board of religious education discussed in chap. ii.

2. *Director and faculty.*—The director of the institute is the executive officer of the board of religious education. With the approval of this board he selects the faculty, determines courses of

study, textbooks, recitation schedules, rules and regulations for students, etc. The details of administering the rules of the board must rest with the director and faculty. The director of the institute should be ex officio chairman of the faculty. In addition to a consideration of the problems of the present institute the faculty should have under consideration problems of policy for the future. For this work special committees may be appointed. The recommendation of the faculty should be conveyed to the board through its chairman.

3. *Advisory committee.*—It is necessary to have someone in each church school in the city who will act as the medium of communication between the local school and the institute. Ordinarily the superintendent should act in this capacity. It happens very frequently, however, that the superintendent is not in sympathy with the newer ideals in religious education, and he would be of no value in the promotion of teacher-training in his own school. The person selected for this work should be actively interested in teacher-training and willing to devote time and energy to the promotion of the institute ideals and interests. These local representatives should constitute an advisory committee. They should be assembled for instruction regarding the policies and purposes of the institute and be kept constantly inspired

by the institute leaders. These local representatives should of course be selected by the schools themselves, but the schools may be guided in the selection at least to the extent of the suggestion that those selected must be active in teacher-training work.

4. *General council.*—The general council should consist of the officers of the city association under which the institute is operated, the board of religious education, the director and faculty, the ministers of the churches represented, and the advisory committee. This council should meet two or three times each year, preferably at the beginning, middle, and end of the institute year. The general council is a large democratic body. Its meetings are for free and frank discussion of the policies of the institute and for the projecting of new and improved methods of work. At these meetings public sentiment may be molded for the ideals of the institute leaders. A clear-cut, definite program must be prepared for each meeting. Experience has shown that the largest attendance is secured at a council dinner followed by a program of after-dinner addresses and free discussion. The social side of the problem must not be neglected. Those who are to work together in a great community enterprise must come to know each other personally. But there must be something more than sociability and good dinners.

There must be serious business, and the persons present must take action in the form of resolutions, recommendations, etc.

At these meetings also the reports of the institute are given publicity and its needs clearly defined. The cumulative effect of properly planned meetings of the general council through a series of years will be an inner circle of representative men and women who are informed and who have active interest in the problems of religious education of the city. A background of instructed leaders in the community will enable the city board of religious education to carry out policies which otherwise could not be undertaken.

The chairman of the board of religious education should be the presiding officer of the general council. In the interim between council meetings frequent letters of information, bulletins, and other promotion literature should be mailed to its members. If a few hundred key-people can be kept reading the right kind of literature for a series of months, and even years, it will produce a body of men and women ready to champion any movement that seeks to bring to their city the best ideas in religious education.

5. *Secretary-treasurer.*—The director of the institute should, with the approval of the board of religious education, appoint a secretary-treasurer of the institute. This officer may or may not be

a member of the institute faculty. It will be the duty of the secretary-treasurer to receive all institute funds, and to pay out funds upon the order of the director countersigned by the chairman of the board of religious education. The secretary-treasurer should act as secretary of the faculty and also as office secretary of the director. Correspondence, circular letters, and promotion literature should go out from this office. It will frequently be necessary to employ stenographic and clerical help for this secretary, especially at the opening of the institute year.

The secretary-treasurer should report to the board of religious education on all funds received and expended and the books should be audited annually by a committee selected by this board.

§ 3. RELATION TO OTHER BODIES

1. *Relation to city and county associations.*—It must be kept clearly in mind that the city institute is a *school of instruction* with educational ideals and methods peculiar to itself. It is entirely distinct from those organizations that seek only for federation and co-operation in doing a common task, whether this be in the promotion of common plans of organization through city and county associations or in the promotion of common methods of teaching through graded unions and other similar agencies of promotion.

The institute is not one of the network of tubes through which information percolates down from international secretaries to the local schools. The county Sunday-school association must not expect the institute to be organized as an avenue of conveying the messages of the county departmental secretaries (elementary, secondary, adult, missionary, temperance, etc.) to the teachers of the city. The county secretaries still have their work to do, but their specific task cannot be done through the institute.

The institute must be free to introduce new and improved methods and standards. It is critical; it analyzes methods and processes; it establishes new standards. County and city associations federate the units as they are; they are interested in the links that bind teachers and schools together. The institute has little interest in the links; it has for its special task the improvement of the units. It seeks to make bigger and better the schools and teachers which the other organizations federate for co-operative efforts.

There is, therefore, no occasion for friction between the institutes and county or city Sunday-school associations. On the other hand, there are many reasons for the most cordial co-operation. These associations should use the machinery at their command to promote the training school from which will come workers better qualified to

carry on, not only local schools, but also all forms of organized work in this field.

Occasions may arise when it is wise for city or county Sunday-school associations to organize and promote city institutes. In such cases the new work must be handled by a separate board of education with a peculiar task, and the rest of the county officers must recognize that the institute was not organized to give them an opportunity to exploit their department work. The work of instruction must be kept free from propaganda and promotion. A different type of people is required for the two tasks. Both are needed.

2. *Relation to local educational institutions.*— Fortunate, indeed, is that institute that has the co-operation of a college, seminary, or other institution of higher learning. These give it at once the academic atmosphere and educational ideals so much desired. Members of the faculties of these institutions should be drafted into service as officers and teachers in the institutes. When once it is made clear that strong courses are to be offered and that regular school work is to be carried on, the professors in standard colleges will gladly give their time to this work, and besides this they will be willing to dignify the work by granting appropriate academic credit either for entrance or toward the completion of regular courses as the work may merit. Recognition of this kind dignifies

the work and draws to the institute the very highest type of students.

But the institute must be at all times a community enterprise. The colleges must not operate a training school on their own account for the benefit of the local churches. The moment the institute comes to be regarded as an adjunct to a college, that moment it begins to decline in interest and efficiency. The city schools then throw upon the college the whole burden of expense and the responsibility of promotion, and they cease to have a partner's interest in the business.

It is essential that the institute be organized as a community enterprise and that the burden of responsibility for its support always rest heavily on the community. The colleges co-operate as members of the community. Committees call upon faculty members and seek their co-operation as citizens; they ask credit for their courses as independent schools. The college can then insist upon a high grade of work and adequate equipment. Through the city institutes colleges may offer regular and extension courses in their local communities and bridge the gap which often exists between the college and the community. To accomplish this end the college people must contribute their services as citizens, not as professors. *It must be a community enterprise.* The most successful institutes now in operation are dominated

by college men *as citizens*, not as representatives of the colleges. College men must be willing to bring about their wishes through community co-operation. It takes longer to reach the goal, but no other method will succeed. College men may be relied upon to meet the community more than half-way in any effort that promises more thorough and scientific training for the religious teachers of the youth of our country.

CHAPTER IV

THE INSTITUTE FACULTY

§ 1. THE DIRECTOR

Great care must be taken in the selection of the institute director. To his hands will be committed the molding of the educational ideals of the churches of the city. Aside from an unimpeachable Christian character, the one indispensable qualification for this officer is professional training in the theory and practice of moral and religious education. The institute is to turn out as its product professionally trained teachers of religion. It cannot succeed in doing this work unless it is under the direction of one who is a professional educator skilled in the technique of the schoolmaster's art. Just as a city goes beyond its own gates to get its city superintendent of public schools, ward principals, and high-school teachers, it must be willing to go to the colleges and seminaries for expert leadership for its religious schools, and it must be willing to pay the price of expert service.

In launching an institute in a city for the first time the leaders may not be able to raise funds sufficient to secure the services of a professional educator who will give his whole time to this work.

They are, under such circumstances, forced to rely upon volunteer local leadership. The city superintendent of schools, some public-school teacher, or some college professor should be induced to undertake the work and carry it forward until public sentiment shall justify the employment of a trained specialist for the work.

Under no circumstances should this work be placed in the hands of a local "promoter," "hustler," "live wire," etc. It is an educational task that is being attempted, and it is folly to launch the enterprise until someone who has had professional training, who knows what a school is, and understands how to organize and operate a school can be secured as its executive head.

The institute director must have clear-cut educational ideals and he must build his faculty and plan his curriculum with reference to these ideals. He must know the condition of the church schools today; and he must also know how to transform these schools into model schools of religion. *He must not be a mere opportunist, feeling the pulse of the people and giving them what they want; he must be a practical idealist, feeling the pulse of the people and giving them what they ought to have.*

When the director is once selected, the city board of religious education should regard him as the executive officer of the board. It should charge

the director with the special work of expert educational leadership, indorse his recommendations, and support him in all possible ways in the execution of his policies. The board must not waver when there is a popular protest against the high and so-called unpractical ideals of the director. It is only by giving new methods a fair trial that their superior worth can be demonstrated, and the institute is just the place in which to try out the new methods. The director, therefore, must have educational training, he must have almost absolute authority, and he must have the unflinching support of the board of religious education. And this is only asking for the director of the institute the same consideration which is universally accorded to city superintendents of public schools.

§ 2. The Selection of the Faculty

Each member of the faculty must be selected solely with reference to his special fitness to do the work of a specific class or department. The best management cannot build up an institute around a faculty that cannot teach. Personal popularity, social distinction, etc., may be instrumental in recruiting a large class, but none of these qualities will hold a class together. One may appeal to class loyalty, class organization, and the usual social schemes resorted to by ingenious but inefficient teachers, but all these efforts will fail to hold

an institute class together. Those who enrol in an institute are not seeking social diversion. They must get something really worth while out of each recitation, or they will cease to attend. This one caution needs to be italicized: *Do not select a faculty member because of local popularity.* From some bitter experience the writer can testify that whenever he has selected a faculty member for his following, *he has been embarrassed either by the faculty member or by his following.* Knowledge of the subject and ability to teach are the essential qualifications of a faculty member. The director should select a faculty that can do the work he wants done and then proceed to popularize his faculty.

In order that there may be no occasion for denominational jealousy, care must be taken that no denomination has a preponderance of the faculty members, but no one must be selected for a position on the faculty just to give representation to a given denomination.

In considering the fitness of any person for a place on an institute faculty the director should ask himself the following questions:

1. Is he a man of unquestioned Christian character? Is he well educated, and will his culture attract the best class of people?
2. Is he in sympathy with the ideals which this institute is trying to popularize in the city?

3. Is he willing to sacrifice time, energy, and money in order to help realize these ideals?
4. Does he know the subject he is being asked to teach? Is he a student? Will he keep up to date in this field? Will he spend money on reference books and do the hard work necessary to make himself the city's authority in this field?
5. What has been his teaching experience and professional training? Does he know what a school is? Does he know how to judge good teaching?
6. Is he willing to do team work? Will he take suggestions and welcome critical supervision?

In every city there is an abundance of raw material for its institute faculty, but it needs the fashioning hand of a skilful director to mold it into proper form. A faculty selected from a community on the basis suggested by the six questions just noted will produce many surprises. Some popular churchmen and a few experienced leaders who have attained the right to be called "specialists" by the local press will be omitted from the faculty roll, and some professional man little known to local workers, some modest teacher in a local church, some cultured woman from the literary circles of the city will be called into this new service. In every city there are many talented people who have taken no interest in the church

schools of the past because of the prevailing unscientific methods who will gladly make great sacrifice of time and money to assist in creating a better type of church schools. In one city a banker was found who was an ardent student of Bible lands. He had visited the Holy Land three times. His home was filled with relics showing the manners and customs of the oriental people. His library contained the latest and most authoritative books on the subject. He is now teaching the church-school teachers of his city to love the Holy Land as he loves it. It is his hobby. He will make it theirs. The institute discovered him to the church schools of the city.

In another city a scientist was discovered. He held the degree of Doctor of Philosophy from a leading university. The institute director learned that this man had taught school, graduated from a state normal school, and preached his way through the university. He makes his living as a geologist, but his hobby is Old Testament history. The institute discovered this man to his city in a new capacity and he is now rendering invaluable service to the church schools of that city.

A ward principal who had been trained as a kindergarten teacher was asked to undertake the training of the teachers in the church schools of her city. When she was assured that high standards would be maintained by the institute she was

glad to accept the work, and, true to the spirit of the good teacher, she traveled fifteen hundred miles and spent her next summer's vacation taking special training for her new task.

The director must seek out such people. He must tell them that it is a hard task; that it will require time, energy, money, real sacrifice; but he must show them the great end to be attained. The bigness of the task and the great need of the service call out the spirit of patriotism; and the great souls, the really big men and women of the city, volunteer, without price, to render worthy service to the churches in the interests of the moral and religious training of the city's youth.

To the foregoing qualifications one other should be added. If possible the faculty members should be those who are in some permanent way attached to the community. If a community is able to employ a faculty it can import people trained for the service, but when a community must rely upon volunteer service, which it seeks to train through the efforts of a salaried few, it is not best to select transient members of the community. There is much to be gained by building up a permanent faculty, each member of which may in time become an authority in his subject.

It is seldom necessary to provide compensation for the services of faculty members. It is necessary, however, to furnish them a competent

director whose instruction is in itself a compensation, adequate teaching apparatus, library equipment, and other means of professional growth. The city should bear the expenses of its institute faculty to conventions and schools of methods and in similar ways recognize the obligation of the city to the faithful men and women who are training its religious teachers.

§ 3. THE SUPERVISION OF THE FACULTY

The institute must stand for certain definite ideals. It must be one institute, and all of its departments must exemplify the various phases of a single educational theory. Teachers from the different classes of the institute must not carry back into the teachers' meetings of the local church school different conceptions of educational procedure, quoting the institute in defense of conflicting methods. The institute must speak but one language, and it is the business of the director to teach this language to the faculty. Not that individual initiative is to be throttled, but that individual initiative may be used in promoting common principles with which all agree. Those who do not agree with the general theory upon which the institute is conducted should not accept places on the faculty.

The director must create an *esprit de corps*. The faculty must be molded into a single, united

body. The spirit, ideals, and enthusiasm of the director must come to be the common possession of the whole faculty. They must all see that they are co-workers in a common cause. They have common problems, common burdens, common joys. They must read together, think together, pray together, and work together. When a common purpose is developed, supervision is made very easy.

Certain phases of supervision are possible within the group. This requires a regular teachers' meeting. Besides a discussion of the details of organization and management which arise in the course of the school year, there should be raised for study and discussion the fundamental problems of educational theory and methods of instruction for which the institute stands. A well-planned series of studies of this kind will give the faculty common ideas and enable its members to defend the institute program with a growing intelligence. Such meetings will also create the spirit of study and inquiry which is essential in any body of teachers. The faculty may be divided into committees for the purpose of investigating and reporting upon assigned topics. In addition to the group study, the director must see that the up-to-date literature on the modern church school comes into the hands of his faculty. A common body of knowledge is the best back-

ground for unified effort. But the director must go deeper. He must outline in detail the work of each class in the institute. This he does in conference with the instructor, as a co-worker, not as a dictator; but he must not hesitate to dictate when a vital principle is at stake, even though the instructor be president of the local university.

The director must occasionally be present during the class work and inspect the manner of presentation, assignment, etc. In other words, the director must direct the faculty as to the content and method of the courses offered. This requires tact and sympathetic interest, but it accomplishes two important results: (*a*) it produces an efficient school of religion for the teachers of the city, and (*b*) it transforms a faculty of inexperienced people into professionally trained specialists in their respective fields. And this is the highest service a director can render a city.

§ 4. POPULARIZING THE FACULTY

A faculty will, in the end, become popular by the fruits of its labor, but there is always a demand on the part of the prospective students to know something of the character and special qualification of those who occupy places on the institute faculty. The institute management can do much to bring the faculty members into the foreground

without immodestly exploiting their virtues as advertising material.

For the most part, the literature issued by the institute should speak of the principles, ideals, and methods for which the institute stands, rather than of the personal qualities of the faculty. There is, however, a way to attach the names of the institute faculty to the ideals for which it pleads. This can be done by asking the faculty members to visit local churches and present certain phases of the institute work, by securing an invitation for them to address township, county, and state conventions, and by putting them into touch with the leaders of their own denominational church-school work. The faculty member will grow as he studies to respond to these calls for service, and at the same time he will receive the only kind of public mention which can be legitimately used in promoting the institute. The director should see that proper mention be made in the daily papers and through other sources of any professional service which the faculty renders and of any recognition of merit which comes to it. All of these things assist in establishing the faculty in the confidence of the church people of the city. It is especially valuable to the general cause if extracts from addresses of faculty members before conventions can be printed, because it promotes the message as well as the messenger.

Fortunate indeed is that city that has in its midst a group of devout men and women whose absorbing passion is the training of religious teachers for the children of the city. Every city has the raw material for such service. It needs to be discovered and trained. This is the supreme task of the educational expert who directs the city institute.

CHAPTER V

THE INSTITUTE CURRICULUM

§ 1. LENGTH OF THE COURSE

At this early stage in the development of the city institute it is possible to present a tentative program only. It is to be hoped that the success of the present courses will justify cities in maintaining much more elaborate courses of instruction in the near future. The courses outlined in this chapter have demonstrated by successful trial that they are not beyond the reach of the average city at the present time.

One evening a week for recitations and another evening a week for lesson preparation are as much as can now be expected of the average teacher.

One evening each week for a period of thirty weeks, beginning early in October after the opening of the public-school year, and closing in May, before the rush of the commencement season in public schools and colleges, has proved to be the most satisfactory length of the institute year.

Sufficient experience has been acquired to make it clear that at least a three years' course of study should be outlined from the beginning. At least one high-grade city institute has completed a three years' experience with a large number of graduates

from the complete course. Students can be held through a three years' course if thorough work is offered. Many of the graduates will continue to attend the institute, and in time it may be advisable to extend the course another year.

A three years' course with thirty evenings each year and two recitation periods each evening gives one hundred and eighty periods of lectures or class recitations for the complete institute course. Surely this is not too much to ask of those who are preparing for the important task of teaching religion. There are many reasons why the entire three years' course should be outlined from the beginning.

§ 2. GROUPS OF COURSES OFFERED

Instead of outlining three years of work which must be taken by all students in the order specified in the catalogue, it is much more satisfactory to provide a series of courses grouped under general headings and require a certain number of courses for graduation, permitting the courses to be elected in the order of the student's needs or desires. The following groups of courses have proved adequate to meet the demands in one city of a hundred thousand inhabitants:

GROUP I. BIBLICAL:

Old Testament History.
Life of Christ.
Apostolic Age.
Biblical Geography, including manners and customs of the Hebrew people.

Group II. Departmental Specialization:
- Beginners (Kindergarten).
- Primary.
- Junior.
- Intermediate.
- Senior.
- Adult.
- Home Department, including the Cradle Roll.

Group III. Professional:
- Child Psychology and Pedagogy.
- Story-Telling.
- Supervision and Management.

Group IV. General Lectures.

The general lectures will vary in their nature and content from year to year, but they should be selected with two ends in view: to supplement and enrich the work given in the regular classes, and to meet current local demands. Many subjects can be given adequate attention in a few lectures which would otherwise require extra classes and additional faculty members. This topic will be given a fuller discussion in a later chapter.

§ 3. Order of Election of Courses

Students now having charge of classes in local church schools should elect as their first year's work the class which promises them the most aid in the task now before them. From a clearer insight into their present problems they may be led out to related principles and knowledge found in other courses which may be elected later.

Prospective teachers are urged to select their work in the following order:

First year.—General lectures and one course elected from Group I. During this year the students are expected to carry the regular work of the Senior or adult department of their local church school. This arrangement provides two classes each week in Bible-study, one in the local church and one in the institute. The great value of the institute class will be the training in the use of reference books, and in acquiring *methods of study* which can be applied to other sections of the Bible as well as to that which chances to be covered by the institute class.

Second year.—General lectures and departmental work. At the beginning of the second year the student should select the department in which he wishes to specialize. All prospective teachers doing departmental work should become assistant teachers in the respective departments of their local church schools. The institute instructor should make large use of this means of combining theory and actual practice.

Third year.—General lectures and some course selected from Group III.

§ 4. REQUIREMENTS FOR GRADUATION

It is hoped that the International Sunday School Association through its Committee on Education will soon take steps toward the standardization

of courses offered in city training schools, issuing an International diploma for this work that will be distinguished from the recognition given to those who finish the fifty-lesson drillbook courses in local churches. In addition to whatever International recognition may come, the institute through its city board of religious education should issue its own diploma with appropriate ceremony to those completing the three years' course of study. The following conditions should be fulfilled by those to whom diplomas are granted: (1) Not fewer than 75 of the 90 general lectures shall be attended. (2) Not fewer than 80 regular class sessions shall be attended. (3) Not to exceed two-thirds of the work may be selected from any one of Groups I, II, or III. (4) The student shall satisfy his instructor as to his proficiency in each branch studied. Lessons may be made up by examination, or by such other tests as the instructor may require.

Institutes having two class periods each evening may make the following requirements for graduation:

First.—The student must have completed satisfactorily six full courses selected from the above groups.

Second.—Not to exceed two-thirds of the work may be elected from any one group of courses.

Third.—Lessons missed may be made up by examination or by such other tests as the instructors may require, but

no student shall be graduated who has not attended four-fifths of all the institute sessions for a period of three years.

§ 5. ORGANIZATION BY CLASSES

First-year students should be grouped in the Freshman class, and be known, for example, as the "Class of 1917"; second-year students should be the Juniors, or the "Class of 1916"; and the third-year students may be called the Seniors, or the "Class of 1915." The classes should form the customary class organizations and develop a legitimate amount of class spirit. This aids in creating an academic atmosphere and gives a nucleus of loyal students with which to begin the campaign for each new year's enrolment.

§ 6. AFFILIATIONS

1. *With institutions of higher learning.*—The courses in the institute should be so thoroughly taught that they are worthy of recognition by institutions of higher learning. The academic standing of each course should be so safeguarded as to render it worthy of entrance credit in the standard universities. The biblical courses and the courses in child psychology and pedagogy may be offered as collegiate entrance credit, on the same basis as credits from standard secondary schools.

Strong and well-established institutes may be able to offer courses where prerequisites, entrance

conditions, and ability of the instructor will justify colleges and normal schools in offering advanced credit for the work.

All work attempted should be thoroughly and honestly done. Textbooks should be standard treatises on the topics covered. Real study, individual recitations, and rigid tests should characterize the class work. The school should become a night school of religious education whose work is worthy of recognition by all standardizing agencies. It must not attempt work beyond its sphere, and it must serve the masses. But it does not need to lower its educational standards in order to serve the masses, for the ignorant and uncultivated are not the ones to call into the teaching service of the church. The institute gathers up the best talent in every church and trains it for the specific task of teaching religion.

In the Des Moines Institute a large percentage of the enrolment consists of college graduates, high-school and grade teachers, and leaders in the literary life of the city. They give dignity and tone to the school and they also call the best talent of the local churches into active service in the church school. The best educated people of the community are willing to attend the sessions of a school that maintains standards and prepares for a really professional service in the local church.

2. *With Young Men's and Young Women's Christian Associations.*—The Christian Associations of most cities maintain Bible-study classes. It is advisable to credit the work of certain of these classes toward the completion of the institute course. Care must be taken that the courses so accredited are in every way equivalent to those offered in the institute. In some cases it will be found that the institute can do all the systematic Bible teaching required by the city Associations, leaving them free for devotional stimulus and social service. An arrangement between the institute and the Christian Associations will prevent duplication of effort and unnecessary competition, and will at the same time serve to bring many young men and women into touch with the church-school workers of the city and finally win them over to this field of endeavor.

On the following page is shown a copy of a ticket issued to all members of the Young Men's Christian Association Bible classes. A similar ticket was issued to the Bible classes of the Young Women's Christian Association. Work done in either the institute or the Association classes would be credited toward the completion of courses in any of the co-operating schools or Associations.

The general admission ticket issued to the regular institute students should have printed on

it the privileges to which they are entitled in the various Associations.

This arrangement works to the mutual advantage of all who are promoting Bible-study classes in the city. The standardizing agency for

No.—— *Ticket of Admission* Price $2.00

to the Thirty General Lectures Given at the
DES MOINES SUNDAY SCHOOL INSTITUTE
Y.W.C.A. Building

Monday Evenings at 7:30 from October 13, 1913, to May 18, 1914

(This ticket will admit the holder to the Wallace Bible Class at 12:30 o'clock Thursdays, and to Mr. Fellingham's "Life of Christ," or Dr. Lee's "Old Testament History" class at 7:00 o'clock Thursdays at the Y.M.C.A. Building.)

Issued to.....

Signed by.....
Director

Countersigned by.....
For Young Men's Christian Association

THIS TICKET MUST BE PRESENTED AT EACH LECTURE AND AT EACH CLASS SESSION

all such classes is the institute which determines the conditions of accrediting all Bible courses.

3. *With teacher-training classes in local churches.*—The institute should encourage the organization of teacher-training classes in the local church schools. The work offered in these local schools should be correlated with that of the

institute much as high-school work is correlated with college curricula. The institute must provide for advanced courses and for a type of specialization not possible in the local churches. It therefore becomes the privilege of the institute to standardize and supervise the teacher-training work of the city schools.

The institute should offer to accredit toward the completion of its three years' course one year's work done in the local church school, provided the following conditions are complied with by the local school: (1) Textbooks and teachers must be approved by the institute. (2) The minimum equipment shall be: one set of Kent & Madsen maps or equivalent; adequate blackboard space; one-volume dictionary of the Bible (Hastings' preferred); one biblical atlas; ten volumes of reference books suitable to text studied, approved by the institute. (3) A separate classroom must be provided for the class. (4) The recitation period shall be forty minutes in duration. (5) The class shall hold at least 40 weekly sessions. (6) The class shall not be confused with the workers' conference, which deals with the problems of the present school. It shall have in mind the interest of the future school. (7) The entire year's work shall be devoted to one line of work. It is recommended that local schools attempt only the biblical instruction, leaving the professional training to the institute classes.

Classes in the Intermediate or Senior departments of the church school may carry on such thorough courses of Bible instruction as to meet adequately the conditions of a teacher-training class.

At the close of its third year's work the Des Moines Institute conducted a teacher-training campaign in co-operation with the County Sunday School Association. The state Sunday-school secretaries of all the evangelical denominations were invited to spend a given week among their churches in the city. The Institute furnished each denominational leader a list of the names of members of his denomination who had been in the Institute classes during the previous three years and who were competent to conduct teacher-training classes in their local churches. The special "teacher-training" week was launched on Monday evening at the regular Institute session; daily meetings of the workers were held for conference, and each evening from twenty to forty meetings were held in the various churches of the city, all in the interest of local teacher-training classes.

It is the function of the institute to contribute trained leaders, standards, and ideals for local teacher-training work. The individual church school will usually be able to conduct a two years' training course, but it is not probable that over

one year's work can be of such grade as to justify its being accredited toward the completion of the institute course.

There are certain guiding principles which the institute should insist upon the local churches observing in their teacher-training work. These principles should be presented to the churches in such definite form that they would come to determine the attitude of the churches toward the teacher-training problem. The following statement of principles was prepared by the author for the Commission of Religious Education of the Churches of the Disciples. It is given here to indicate the type of message which the institute should constantly preach to the local church schools:

1. *Teacher-training is not for the masses.*—

In public education the people as a whole are interested in secular education, but we select a group of people with certain native talents, and train them in the knowledge and skill and special mysteries that belong to the schoolmaster's art.

In like manner the whole church must be actively interested in the support of a system of church schools, and from its ranks there must be selected those who have the qualities of mind and heart and character which render them specially fit for the teaching service of the church. These people should be trained in the science and art of moral and religious education.

It follows that the teacher-training class in a local church will be a relatively small group of selected people whom the church is preparing for a special task.

2. *Teacher-training requires time.—*

The trained teacher must have at his command certain bodies of knowledge. The mind cannot master new facts without the element of time. It is the height of folly to group condensed statements of three or four bodies of knowledge into brief one-year courses, and expect to have trained teachers as a result. Only adequate, thoroughgoing statements of required subject-matter, with sufficient time in which the mind can organize, assimilate, and digest the new matter, will result in increased power or efficiency on the part of the teacher.

Teaching skill is not acquired "over night." Time is required to secure the neural adjustments which render one skilful in the use of knowledge, or in the application of knowledge to specific ends.

Churches desiring to do efficient work should plan carefully articulated courses of training extending through at least two or three years of time.

There is a classic example of a student who applied for entrance at a standard college. "Have you been through trigonometry?" asked the college examiner. "Yes," replied the youth, "but I went through it in the night and I didn't see much of the place." This could well be the answer of students who are asked to go through Old and New Testament, psychology, child-study, pedagogy, and organization and administration of religious education in one year of fifty lessons. With such rapid transit they could not be expected to "see much of the place."

3. *Teacher-training costs money.—*

The church must make large investment in religious education. An efficient school must have equipment. Trained teachers cannot be secured without price. Skilled instructors, expert supervision, libraries, and teaching apparatus must be provided. It is time the church was

told with no uncertain emphasis that a *cheap* school is usually an *inefficient* school. The church must invest in the training of teachers and in the equipment of the school.

4. *Teacher-training involves a knowledge of the Bible, the child, the school, and the science and art of teaching.*—

A well-balanced course of study for a teacher-training class should include a thorough knowledge of the content of the curriculum of the church school, a course in genetic psychology, a knowledge of the general purpose of the school, and a course in methods of teaching.

It seems impracticable to try to unite all these subjects in a brief introductory book. A more satisfactory basis would be a three-book course: one on the Bible; a second on the child and methods of teaching; and a third on organization and administration of the school in general, or of special departments of the school. Each of these books should require collateral reading from books in a recommended teacher-training library. It is time for the textbook and the library to supplant the fifty-lesson drill-book.

5. *Teacher-training must provide for specialization.*—

The graded curriculum and the departmental school have made it necessary to include in the teacher-training course opportunity for departmental specialization. There is a body of common knowledge which should be provided for all teachers, but the problems of the various departments make necessary courses for workers having special problems.

6. *Teacher-training must provide for observation and practice work.*—

Trained teachers are the result of *knowledge*, *observation*, and *practice*.

It is necessary for the training class to see good teaching and actually to teach under the direction of a trained critic

teacher. An efficient teacher-training program will not neglect these important factors in the formation of good teachers.

7. *Teacher-training must provide for the present and the future teaching bodies.*—

The teachers of the future may be trained within the school by the introduction of specialized courses meeting on Sunday at the regular session of the school; but a different program of instruction is necessary for the present teaching body which is not free to receive instruction during the regular sessions of the school. An efficient program of teacher-training must meet the needs of both classes.

8. *Teacher-training must produce a professional spirit.*—

A trained teacher can always be identified by professional interest. This leads the teacher to attend conventions, teachers' meetings, and other means of professional growth. It also leads to the building up of a growing library. It is not too much to ask every teacher to own a standard American Revised self-pronouncing Bible, a volume on the child, one on methods of teaching, and one on modern methods of organizing and conducting church schools. To this nucleus the teacher should add at least one volume each year, bearing on the department in which he works.

CHAPTER VI

THE WEEKLY PROGRAM

§ 1. THE TWO PLANS

From one and one-half to two hours one evening each week is the maximum time now available for the weekly sessions of the city training schools for church-school teachers and officers. The proper use of this time is one of the important problems of the institute director.

Two plans have been proposed, as follows:

First plan.—The evening is divided into two periods, the first a general lecture period, and the second a period of class recitations. The following schedule is usually followed:

7:30–7:45, devotional exercises and announcements.

7:45–8:30, general lecture.

8:30–9:15, regular class recitations.

Second plan.—Two recitation periods are held each evening with a fifteen-minute period of devotions between the class periods. One group of students will come for the first recitation period, remain for the devotional period, and then return home; a second group will come in time for the devotional period and remain for the second class period. By this arrangement all the students are

together each evening at the period of devotional exercises and announcements. The evening schedule would be as follows:

7:30–8:15, first recitation period.

8:15–8:30, devotional exercises and announcements.

8:30–9:15, second recitation period.

This plan enables some students to carry two regular classes. It would be possible also to use one of the recitation periods every fourth week for a general lecture to all students, letting the recitations scheduled for that period occur but three times each month. This method is most adaptable to communities in which it is difficult to secure a desirable course of lectures for the first period.

The first plan is by far the more desirable for the first year's work, and if the talent is available for the general lectures it will usually prove to be the best plan for any year's work.

General features.—The atmosphere of the institute must be academic. The gongs must sound on schedule time, classes must pass promptly to their places, the roll must be called, and everything must move like clockwork. Every detail of the program must be planned in advance, including songs, Scripture lesson, etc. There must be nothing hurried or rushed, but everything must be done systematically, and there must be the thrill of life through the whole program.

§ 2. GENERAL LECTURES

1. *Advantages.*—There are two great values in the general lectures. First, there is the opportunity to create group-consciousness. The students come to feel the mass of the movement in a way that would not be possible if they met only in small classes. Secondly, there is an opportunity to give to the whole group of students certain bodies of knowledge and to impart certain common points of view that will issue in united effort for a common standard. The group thinks through the same problems together under the guidance of a skilful leader. Its members are sent to the same reference books, they come to quote the same authorities, and presently they are voting together for the same policies for the city's religious schools. Those who plan the general lectures have a very great responsibility. The themes should be those of common interest. There are certain things which should be the common possession of all who are to co-operate in a church school. No one can do his special work well unless he has the background of a broad general knowledge. The lecture period should create the attitude, the point of view, the sense of the common problem, etc., and the class period should set students at work in specialized groups preparing to solve specific problems.

2. *Lecture talent.*—The professional educator who has been called as the institute director should

be expected to give many of these lectures. He is creating a general educational policy for the schools of the city, and the students should study through with him the facts and arguments which underlie his theory. His point of view should come to be theirs. In addition to the director, there may be members of the faculty who can give courses of lectures on themes of general interest.

No one should be given opportunity to address the institute unless his topic is germane to the general theme under consideration. Preachers, statesmen, and popular leaders should be denied the privilege of addressing the institute unless the director is assured that they have a special message prepared for the institute itself. A sermon, lecture, or essay, worked over for the occasion, is not the sort of material to feed institute students. Returned missionaries, temperance enthusiasts, social service orators, and personal purity agitators may have vital messages, but they should not be permitted to speak before the city institute. The institute lecture period is for another purpose, and only themes relating to religious education in some of its phases should be discussed, and these themes should be handled by those specially qualified to discuss them. As a rule it is better to have one man give a series of lectures on a general theme than to have several men discuss various phases

of the general theme. There is more likely to be unity and thoroughness in the presentation.

To insure the best results there should be a textbook purchased by the pupils covering the general field of each course of lectures. The speaker should take a few minutes each evening for questions and discussion, and at the end of the course an examination should be given covering the text and lectures.

3. *Lecture topics.*—For the purpose of leading the students into the literature of the modern church school, a series of lectures might be given on the general theme: "The Church School in History and Prophecy." The following subtopics are suggested:

First lecture.—Christian Education from the Apostolic Age to St. Augustine.

Second lecture.—From St. Augustine to Martin Luther.

Third lecture.—From Martin Luther to Robert Raikes.

Fourth lecture.—From Robert Raikes to the Founding of the American Sunday School Union.

Fifth lecture.—From 1824 to 1872, the Birth of the International Sunday School Association.

Sixth lecture.—From 1872 to 1903, the Birth of the Religious Education Association.

Seventh lecture.—Present Problems in the Field of Religious Education (including the Graded Church School, Teacher-Training, etc.).

NOTE:—For the above seven lectures the students should purchase Cope, *The Evolution of the Sunday-School*, Pilgrim Press, Boston. 60 cents.

Eighth lecture.—A Standard Church School (see chap. ii of this volume for outline).

Ninth lecture.—The Organization of the Church Schools of Tomorrow. (Students should be given reprints of the Religious Education Association Commission report on *The Correlation of the Educational Agencies of the Local Church*, published by the Religious Education Association, 332 South Michigan Ave., Chicago, Illinois, 4 cents.)

Tenth lecture.—Teacher-Training Standards of Tomorrow. (See *Religious Education*, December, 1914.)

Eleventh lecture.—The Grading of Expressional Activities of the Growing Child. (See W. N. Hutchins, *Graded Social Service for the Sunday School*, The University of Chicago Press, Chicago, Illinois, 75 cents.)

Twelfth lecture.—The Church House—a Temple and a School. (See H. F. Evans, *The Sunday-School Building and Its Equipment*, The University of Chicago Press, Chicago, Illinois, 75 cents.)

Thirteenth lecture.—America's Educational Problem and the Solutions Suggested by the North Dakota Plan, the Wesley College Plan, the Greeley Plan, the Gary Plan, and the Des Moines Plan. (See current literature on religious education, especially recent numbers of *Religious Education* and the *Biblical World*.)

The teachers of a city need to be made familiar with the organization, purpose, and results of present-day educational agencies in this field. The Religious Education Association, the International Sunday School Association, the American Sunday School Union, the Sunday School Council of Evangelical Denominations, the Commission

of Religious Education of the Federal Council of the Churches of Christ in America, and the educational commission of the different religious denominations should become familiar to the institute students. They should keep in touch with current progress, be advised of conventions, and made familiar with significant reports. This can be done at the general lecture period and by including in the current notices brief mention of significant events in the larger religious world.

There is much need for a general dissemination of information on the graded church school. This study might be introduced by a series of lectures on the general theme of "God's Unfolding Child." The first half of Weigle's *The Pupil and the Teacher* could be studied by the school during this series. Following these lectures there should be a companion series showing how the graded curriculum fits the graded child. Such a text as Meyer's *The Graded Sunday School in Principle and Practice* would be appropriate for class study during these lectures. Series of lectures on biblical themes may be given with profit, appropriate texts being selected for study. This is not the place for a series of sermons.

As a background for the teaching of missions there could well be given a series of lectures on "The Great Religions of the World." These lectures should be given by some student who

has gone into the deeper philosophies of oriental religions, rather than by returned missionaries whose message will usually be evangelistic and hortative. The recent book issued by Harper entitled *Great Religions of the World* would serve as a good basis for a serious study of the history of religions.

A series of illustrated lectures might be given for the purpose of showing the use of art in religious education.

The problem of music for the church school might well be studied for a series of evenings.

It has been found helpful to have an occasional "Question Box" evening at which time questions bearing on any phase of the church school may be answered by the director or the faculty members. Questions may also be received from the audience and rapid-fire discussion encouraged, all directed by a skilful leader.

The foregoing suggestions will serve to indicate how rich is the field in appropriate material for the lecture hour.

§ 3. THE RECITATION PERIOD

Following the general lecture the students should pass to their respective recitation rooms. The number of classes maintained by the institute will depend upon the size of the city, the instructors available, the general demand, etc. But all the

classes maintained should do serious school work. The order of class exercises should be as follows:

Brief opening prayer.
Roll-call by secretary of class.
Class announcements.
Lesson period.
Definite lesson assignment.
Closing prayer.

In view of the experience of many city institutes it is necessary to emphasize the authority of the institute instructors within the classroom. They are not merely leaders of conferences; they are *teachers*, who know more than the students. A good teacher will have both conference and exchange of opinion, but there will be something more than this to each recitation, if the class is to be a real success. The teacher will draw out the experiences of the class for the purpose of setting new truths into this background. Class conferences will cease to be interesting when the students have tired of one another's oft-repeated experiences. Warming up the old knowledge, giving it no new direction or interpretation, and adding nothing new to it is as futile as a blacksmith's repeatedly heating up an iron but never welding on a new bar.

The practice, taken over from some graded unions, of placing the class under a committee which assigns a new teacher for each evening is

also out of harmony with the plans of an efficient institute. In an institute the teacher must *teach*, exactly as a professor teaches in the college classroom.

§ 4. THE OPENING SESSION

This chapter may well be concluded with the following letter written by an institute director to each member of his faculty following a faculty meeting at which the general program of the opening session of the institute season had been arranged:

Mr. Harry Goodrich
Care of Y.M.C.A. Building
Des Moines, Iowa:

DEAR FRIEND: In order that there may be a common understanding regarding the action of the faculty at the meeting Friday afternoon, I am sending this letter to all faculty members.

1. *Monday evening program.*—The following program will be carried out Monday evening, October 13:

a) All members of the faculty will assemble on the platform promptly at 7:30 o'clock.

b) Opening song: Miss Garton, pianist; Miss Malone, song leader.

c) Prayer: probably by Rev. A. A. Ebersole, director of religious education, Central Union Church, Honolulu, Hawaii.

d) Song.

e) Address by Dr. Henry F. Cope, general secretary of the Religious Education Association, Chicago.

f) Song.

g) Introduction of members of faculty. (No speeches will be expected.)

h) Statement of rules, courses of study, and directions as to enrolling.

i) Song (one verse).

j) Prayer.

k) All students will pass directly to classrooms for enrolment, consultation with instructors, and assignment of lessons. In some classes it will be impossible to assign lessons because of the absence of textbooks, but the students may be given a brief outline of the courses, and such other information as instructors may wish to give.

Faculty members will act as enrolling secretaries on this first evening. Before accepting enrolling card, see that all information requested on the card is properly recorded. In case of cash payment, sign the secretary's name and your own initials to the receipt, detach same and give to student.

2. *Gong signals.*—The following signals will be observed at all sessions beginning October 20:

7:30, gong for opening of general lecture.
8:20, " " closing of general lecture.
8:30, " " beginning of class recitations.
9:12, " " closing of class recitations.

This gong sounds three minutes before closing time, and all instructors are requested to dismiss promptly at 9:15 o'clock.

3. *Tickets of admission.*—Admission to all general lectures will be by ticket. Visitors' tickets may be secured upon request from the secretary, registrar, or director. Inclosed find your admission ticket, which is issued with the compliments of the Committee on Religious Education of the Inter-Church Council.

4. *Class books.*—Class books will be furnished to the instructors. An accurate record of attendance is desired.

5. *Faculty meetings.*—Monthly faculty meetings will be held at the Y.W.C.A. Building at 6:30 o'clock. It is thought that many of the faculty will find it convenient to dine together at 6:30. Informal discussion could be carried on during the meal, and a brief business session after the meal would meet all our needs. Notices will be issued before each meeting.

6. *General nature of class work.*—New members of the faculty are reminded that this is a school, not a convention. The pupils are expected to study, recite, and pass examinations, just as they would in any other school of instruction. It is, however, a school in which the religious ideals must be stressed. The opening exercises of the first period will throw an atmosphere of worship into the program, but the class periods are also expected to close with prayer by the class teacher or some member of the class. Some instructors open and close the class period with prayer. It is, however, the rule of the institute that all class periods must be closed by prayer.

7. *Distinguishing features of the Des Moines Sunday School Institute.*—The two essential features of the Des Moines Institute are:

a) A unified educational program, making all courses harmonize with an educational policy which the entire faculty is expected to promote. This means unification, supervision, direction of all work by the director and Committee on Religious Education.

b) A city system of religious education which the faculty and Sunday-school workers of the city are attempting to perfect (see pp. 8 and 12 of *Institute Announcement* for this year). General lectures, special lectures, literature distributed, and bulletins issued must all lead to the creating of a community ideal which will give us common conceptions and unity of purpose, so that we may lead the city

of Des Moines to establish a system of religious education which will adequately meet the religious needs of the childhood of the city.

8. *Co-workers.*—As a faculty we must be co-workers in everything which pertains to the religious welfare of the children of the city. We must lead the religious workers of the city to *great* things. I must have your assistance. I do not know what I should have done during the past two years if I had not had the sympathetic and loyal co-operation of a faithful and able faculty. It is *our* Institute, and together we must make it a *great* Institute.

With the prayer that the richest blessings of the Father may attend us as we toil together at our common task, I am

Very truly yours,

_____

Director

CHAPTER VII

INSTITUTE FINANCE

§ 1. EXPENSES

The following items may be listed as legitimate items of institute expenses:

1. *Salary of director.*—An adequate salary should be provided for a professionally trained director. Most institutes will be launched by volunteer leadership. A city superintendent of public schools or a professor of religious education in a local college will be willing to contribute professional leadership for a few years, but eventually the position will demand the full time of an educational expert for whom a salary will need to be provided.

2. *Printing.*—This is no small item. It should include institute announcements, courses of study, promotion literature, report cards, enrolment cards, admission tickets, diplomas, circular letters, etc.

3. *Stenographic assistance.*—The director should be freed from clerical work. A competent stenographer is indispensable, especially during the opening days of the institute year.

4. *Postage.*—Money invested in postage usually brings satisfactory returns. The follow-up letter

plan, so productive of returns in the business world, should be made use of in the promotion of a city institute.

5. *Equipment.*—It is seldom possible to find a building adequately equipped for the specific work of the institute. Funds will be needed for blackboards, crayon, erasers, maps, sand table, and a working library for each class in the institute. Each institute instructor should feel that he has adequate equipment for effective work.

6. *Rental.*—It frequently happens that suitable quarters for the institute may be secured without cost. Local Young Men's and Young Women's Christian Associations usually solicit the privilege of providing a home for the institute. It is an asset to one of these Associations to have several hundred of the best church people of the city brought into close contact with the Association and its work. The Association becomes a center for teachers' meetings and similar gatherings. Associations having had experience report that the institutes greatly increase their cafeteria business, create a friendly feeling between the Associations and the churches of the city, and make membership and financial campaigns easier.

7. *Promotion literature.*—The creation of a common city program of religious education makes necessary the circulation of certain promotion

literature. Some of this literature may be secured without cost from the denominational publishing houses. Other material will need to be printed or purchased. It is a serious mistake not to provide for this item of expense in the institute budget.

8. *Special lectures.*—A few experts of more than local reputation should be brought in each year at the expense of the institute. These lecturers should not be asked to come for their expenses. The opening and closing sessions of the institute year are desirable occasions for the presence of such speakers.

9. *Professional development of the faculty.*—A community which asks gratuitous service from its institute faculty should be more than willing to bear the expense of convention attendance, lectureship privileges, and other means of professional growth of all members of the faculty. The institute could well afford to pay the membership fee of each of its instructors in the Religious Education Association, the American Institute of Sacred Literature, and similar agencies of professional growth.

§ 2. SOURCES OF REVENUE

Methods of financing city institutes will vary with different localities and with the different types of local organization. The following sources

of revenue have been found satisfactory by institutes that have been successfuly financed.

1. *Inter-church budget.*—Institutes organized as a regular feature of the inter-church work of a city should have their expenses provided for in the regular inter-church budget. This budget should be raised by a finance committee either through direct assessment on the churches or by personal solicitation from church members. It is very desirable that one budget cover all inter-church activities.

2. *Personal subscription.*—In the absence of an inter-church organization competent and willing, the finance committee of the city board of religious education may raise the institute budget by personal subscriptions from friends of the cause of religious education throughout the city. The city may be divided into districts, and teams of instructed solicitors may make a simultaneous campaign for subscriptions. With proper management a few days will be adequate to finance the year's institute. Some cities find it desirable to sell "sustaining memberships" in the city institute association rather than to ask for direct donations.

3. *Tuition fees.*—A tuition fee of from one to three dollars should be charged. The larger fee is usually most satisfactory. Students assume a different attitude toward their courses when

they have paid a tuition fee. After the initial equipment of an institute the tuition fees may be expected to meet all expenses of the institute except the director's salary.

4. *Scholarships.*—Another method of raising funds is through the sale of scholarships. Churches may agree to take scholarships for their teachers and pay for the same out of the church treasury. Men who would not make a direct contribution to the institute fund will often gladly buy a scholarship for some worthy teacher.

5. *Benefit programs.*—For the purpose of raising special funds for a library, for equipment, etc., the institute may occasionally find it profitable to conduct benefit programs. The leading musicians, readers, and entertainers in the city will gladly donate their services, and the students will be able to sell tickets to their friends for the evening's entertainment. Care must be taken to have none but high-class numbers on a benefit program of this kind. Anything which smacks of the cheap vaudeville show will reflect upon the character and ideals of the institute itself.

6. *Educational exhibits.*—The purpose of an exhibit of religious education is primarily educational. It frequently happens that public interest in these exhibits is enhanced by a small admission fee. The lectures given in connection with the exhibits add to their educational value

and make them in every way worthy of the admission fee charged. One institute held a six days' exhibit with lectures in the afternoons and evenings. Over eleven hundred admission fees of ten cents each were received. The exhibit brought the ideals of the institute to the attention of hundreds of people who had not previously been interested.

7. *Public collection.*—Small institutes needing but a limited amount of funds are sometimes financed at a mass meeting of the churches at which the needs of the institute have been presented. Some pastor or lay leader will receive pledges from the audience and a cash offering will be collected. From one hundred to two hundred dollars may be raised by this method by a skilful handling of a good audience. This method is the least satisfactory means of securing institute funds, but there are times when it should be used.

The problem of financing a city institute grows easier with the passing years. Those who complete the institute courses are invariably loyal supporters, and churches, seeing the increased efficiency of the teachers who have attended the institute, are the more ready to increase their offering for its support. A growing income from tuition and an increased number of "sustaining members" soon make the raising of the annual budget a comparatively easy matter. It should

be added that all sustaining members and all who contribute in any way to the support of the institute should receive the promotion literature issued by the institute in order that their interest in the cause and their knowledge of the whole movement for better things in religious education may be constantly increased.

CHAPTER VIII

THE CAMPAIGN FOR STUDENTS

§ 1. THE PERIOD OF INFORMATION AND AGITATION

Each city institute has at its beginning a small nucleus of interested persons. These initial promoters must definitely plan a program of information and agitation at the culmination of which the institute is to be launched. Meetings of small groups must be held for the intensive study of the institute and its problems, and public meetings must be held to popularize the plan. Promotion literature must be put into the hands of key-people. The idea must be allowed to grow naturally, until it seems to break out simultaneously in many quarters of the city. It will then be everybody's idea, and it will be easy to convert this general interest into a real community enterprise.

After the board of religious education has been secured, the director and faculty selected, and the complete announcements of the institute prepared for distribution, there comes an important period in which public favor must be aroused and students must be secured.

§ 2. THE INITIAL ENROLMENT

Much depends upon the right kind of publicity. In addition to general publicity, such as

newspaper notices, general announcements in the churches of the city, and a wide distribution of the institute literature, there must be a large amount of definite, specific, and personal advertising. *The crime of standing before a class of children unprepared* must be impressed upon every teacher in the city. It must be a personal appeal. The whole city must be made to feel that teacher-training is serious business; that upon its success depends the success of the church and of Christianity. The appeal in every piece of literature issued, in every letter written, and in every speech made must involve the serious side of the problem and call out the spirit of patriotism. No silly cartoons or "catchy" posters having the "booster, whoop, and hurrah" coloring should be issued. The announcements should be as dignified as the catalogues of standard colleges, the literature should all be high class, and the appeal should be such as to reach the earnest, cultivated, thinking people of the city. Having prepared a strong, educational program, the management must not permit it to be misrepresented by cheap, booster, promotion literature. Let everything suggest the thoroughgoing, serious task which the institute proposes to perform for the churches of the city.

The Sunday preceding the opening session of the institute should be designated "Teacher-Training Sunday" for the city, and an effort

should be made to fix the attention of the city for this one day on the religious education of children. The ministers of the city should be asked to discuss this theme in their morning sermons, and special representatives should be sent to the church schools of the city on that morning to announce the institute and to urge teachers and officers to enrol. In the afternoon of "Teacher-Training Sunday" a mass meeting of all persons interested in religious education should be held. This meeting should be addressed by a carefully selected speaker from another city.

On Friday evening preceding "Teacher-Training Sunday" there should be held a meeting of the institute council. Three things should be accomplished at this meeting: (1) the facts regarding faculty, curriculum, enrolment, etc., should be clearly set forth; (2) detailed plans should be made for securing enrolment from the various schools, and (3) an enthusiasm should be created in the cause of religious education which will lead to consecrated service in the building up of the institute.

The first session of the institute should be very carefully planned. The opening lecture should be a call to sacrifice and service for the sake of the child life of the city. The director should introduce the faculty, and review the conditions of enrolment, the courses of study offered, and the

ideals and purposes of the institute. Following this introductory service the audience should be dismissed to the separate classrooms for enrolment and lesson assignment. The enrolment card should call for the following data: name of student; address; telephone number; church (name of individual congregation); position in church school; courses elected in institute (transfers permitted with the approval of the director).

Enrolment should be for the year's work rather than for a semester or shorter session. Instead of presenting the attraction of short courses, interesting and entertaining sessions, and certificates of graduation for a brief term's work, the promoters should advocate long courses, hard work, real study, and the fatiguing discipline that gives increased skill and power. Little or nothing should be said about diplomas; much should be said about the need of more skilful workers. The institute that is built up with short-course recruits will have low standards of work and the faculty will be constantly tempted to be spectacular and dramatic in order to hold its enrolment. The enrolment that responds to the call for hard study, standard textbooks, and long courses will represent the solid, cultured element in the community, and with such students a type of work is possible which will commend the institute to the favor of an increasing number of strong men and women.

Every institute that hopes to survive must expect to slough off each year a group of indolent, self-centered, and sentimental convention trotters, who join the institute for a new thrill, but who drop its courses automatically the moment real, hard study is exacted. The institute can afford to lose such people. The time has come when the church must cease to compliment consecrated ignorance and demand trained intelligence.

For two or three weeks prior to the opening of the institute the director and the chairman of the board of religious education should conduct a vigorous follow-up correspondence campaign for students. Letters should go to pastors, superintendents, prospective students, former students, etc. The nature of the letters will depend upon local conditions. A great deal of individual correspondence should supplement circular letters. Care should be taken that only high-class stationery and the very best stenographic work go out from the institute office. Cheap, slovenly correspondence will never attract desirable patronage. The following letters were used with satisfactory results in promoting the third annual enrolment of a city institute.

1. [*To all pastors in the city*]

September 27, 1913

DEAR BROTHER:

Under another cover we are sending you a copy of the Third Annual Announcement of the Des Moines Sunday

School Institute. With this announcement we are inclosing a report on "The Church School" and some other literature which set forth the standards and ideals which are to be stressed by the Des Moines Sunday-school workers during the coming year. We hope you can find time to give this literature a careful reading.

You will note from the announcement that the Institute will open Monday evening, October 13. Sunday, October 12, has been designated by the Committee as "Teacher-Training Sunday," and the ministers are requested to stress the work of religious education in the morning service of that day. We covet your co-operation, not only on Teacher-Training Sunday, but throughout the entire year.

We are endeavoring to give Des Moines a Night School of Religious Education which shall adequately train religious teachers for our church schools. Des Moines does not now appreciate the extent of the sacrifice which has been made by a few men and women who are giving their time, talent, and meager income that the children of the city shall have competent instruction in the Word of God. Their work should not fail because of a lack of co-operation of the religious agencies of the city. The ministers of the city have been a mighty factor in the success of the Institute in the past, and we begin the third year's work confident that we shall have the enthusiastic support of every minister in the city.

Through you the Committee desires to inform the church people of the city of the opportunities offered by the Sunday School Institute.

With appreciation for your co-operation in past years, we are

Very truly yours,

COMMITTEE OF RELIGIOUS EDUCATION
OF THE INTER-CHURCH COUNCIL

per _____ _____

Chairman

2. [*To all superintendents*]

DEAR FRIEND:

The Des Moines Sunday School Institute is a vital part of Des Moines's religious life. It is conducted under the direction of the Inter-Church Council. You are familiar with the work of the Institute for the past two years. Under another cover we are today sending you the announcement of next year's work. Please find time to give it a very close reading.

As a Sunday-school superintendent you are vitally concerned with the success of the Institute. Your greatest need is *trained workers*. The Institute faculty will train your workers if you will see that they are enrolled in our classes.

We especially urge you to select capable young men and women from seventeen to twenty-five years of age and place them in our training classes. You can assist us by giving publicity to the Institute. In due time we shall send you copies of the Institute Announcement for distribution. On p. 23 you will note the announcement of the Superintendents' Department under the leadership of Professor F. E. Goodell. We covet your fullest co-operation in the work of this class.

We also wish you to note the paragraph on p. 12, setting forth the nature of the Institute Council. By virtue of your position you are a member of this Council. The first meeting of the Council will be held at the Y.M.C.A. Building, Friday evening, October 10. Please be present if it is at all possible. *We need you.*

Thanking you for your co-operation in the past, and soliciting your continued support, we are

Very truly yours,

COMMITTEE OF RELIGIOUS EDUCATION
OF INTER-CHURCH COUNCIL

per ——— ———

Chairman

3. [*To all former students*]

Dear Friend:

Under another cover we are sending you a copy of the Third Annual Announcement of the Des Moines Sunday School Institute. We are very anxious that all former students enrol as early as possible in order that we may have books ordered and all supplies ready for the opening session.

The Committee will appreciate it if you will send in the enrolment card at once. If not convenient to send cash with the enrolment, send the card now and pay the fee later.

We know you will assist in securing a large enrolment this year. Read the announcement carefully in order that you may be fully informed. If you need extra copies for distribution among prospective students, please notify the Director at once. In talking of the Institute, please keep in mind the following points:

1. The Institute is more than an old-fashioned teachers meeting. *It is a night college of religious education.* Its courses are as cultural as those offered in any high-grade training school. Its diploma will be a certificate of recognition of which anyone may justly be proud.

2. Des Moines is doing pioneer work in religious education. Its Sunday-school workers are establishing a city system of religious education on a plane never before attempted by any American city. If we succeed we will have made a definite contribution to the Sunday-school work of the country.

3. The Inter-Church Council is behind the Institute. *It is a city institution* and every church member in Des Moines should give it his enthusiastic support.

If we can co-operate with you in any way in securing students from your church, please advise us.

Looking forward to a great year's work together, we are

Very truly yours,

COMMITTEE OF RELIGIOUS EDUCATION
OF INTER-CHURCH COUNCIL

per ——— ———
Chairman

4. [*To the Senior class*]

September, 1913

DEAR FRIEND:

No one in Des Moines can be more interested in the success of the Des Moines Sunday School Institute than those who have the honor of being members of its first Senior class. The records of the Institute show that you have satisfactorily completed the first two years' work and that you are entitled to all the privileges of Senior standing.

I feel sure that in years to come you will take great pride in holding one of the first diplomas issued by the Institute. I think we should impress upon everyone that we are establishing in Des Moines a *night college of religious education*, which is to take rank among the leading training schools of the country. When we are naming the educational institutions of Des Moines we must not fail to include the Des Moines Sunday School Institute. The work we are doing is a very high grade of university extension work, and we are justly entitled to superior academic rating. We are maintaining standards, and your diploma will be a document which will always reflect honor upon you.

But the Institute must live; and it can be kept alive only by the efforts of its friends. We are anxious that every member of the Senior class shall become active in a campaign to secure enrolments for the Institute. The Religious Education Committee of the Inter-Church Council is requesting the officers of the Senior class to call a meeting of the class to organize for such a campaign.

We urge you to respond to this call when it comes, in the interest of a great religious training school for Des Moines.

Congratulating you upon attaining Senior standing in the Institute and thanking you in advance for your efforts to promote the enrolment for the coming year, I am

Very truly yours,

_____ _____

Director

From each church a list of prospective teachers was secured. Pastors, superintendents, and church officers were asked to urge these young people personally to prepare for work in the church school. The Institute director wrote a series of letters to each person recommended by the local schools. The initial letter follows:

5. [*To prospective students*]

November 1, 1912

Miss May Merritt
1709 7th St., City:

DEAR MISS MERRITT: Dr. Kirbye and the Plymouth Sunday-School Board have selected you as one of fifteen persons from the congregation whom they believe to have the peculiar graces of mind and heart which would fit them to become superior Sunday-school teachers.

I want to congratulate you upon the high compliment which your church has paid you. To be selected as one worthy to be imitated by the childhood of the congregation is the highest honor which could come to a member of any church.

With the "gift of teaching" goes the grave responsibility of developing and using the God-given capacity. You have been called to the teaching service of the church,

and God will expect you to give an account of the way in which you use the teaching talents he has given you.

Teaching in the church is an honorable and dignified position. You could not place your life where it would count for more in the world than it will in the teaching-service of the church.

Your pastor speaks in such high terms of you that I am anxious that you enter the classes in our Institute and prepare to accept the call that has come to you to teach in the Sunday school. Plymouth Church will pay your enrolment fee, and, I believe, meet some other incidental expenses.

I am sending you an announcement of the Institute. Read it over, consult with Dr. Kirbye, and then enrol in the class which seems to be most nearly suited to your needs.

We shall welcome you at the Institute next Monday night.

Again congratulating you upon the recognition you have received from Plymouth Church, and extending you a cordial invitation to join our Institute classes, I am

Yours very truly,

_____ _____

Director

§ 3. THE FOLLOW-UP CAMPAIGN

Immediately following the first session of the institute the enrolment should be tabulated by churches and by classes. A vigorous campaign should be prosecuted during the week and the same process be repeated after each of the first three or four sessions. Each pastor and superintendent should be notified what teachers of their own have enrolled, and in what classes they have registered.

They should then be urged to secure representatives in other departments of the institute. This will call for individual letters. To the pastors and superintendents whose schools are not represented in the initial enrolment, the following letter would be appropriate, accompanied by a printed report showing the enrolment by churches and classes:

November 17, 1911

MY DEAR SIR:

Our institute opened last Monday night with 85 pupils, representing 27 Sunday schools. Nearly two-thirds of the Sunday schools of Des Moines were not represented in our classes.

We want our Institute to be of the largest possible service to the Sunday schools of Des Moines, but we can be of no service to a school whose teachers and officers are not enrolled in our Institute.

Your school was among the number with no representative in our classes. We are sure we can be of great help to your teachers. Will you not use your influence to secure at least one enrolment from your school next Monday night?

I think you will agree with me that the great need of the Sunday school today is trained workers. This Institute gives Des Moines teachers an opportunity for the training they need. It is within the power of the pastor and superintendent to interest their teachers in our Institute. The teachers will not manifest more interest than their leaders. We are therefore looking to you. We want you to give personal attention to this matter. We want to help your teachers. We expect you to get them into our classes. We offer you our services. Will you use us?

We feel confident of your co-operation in our efforts to increase the efficiency of our Sunday schools.

Very truly yours,

_____ _____

Director

Each student enrolled on the first evening should receive a letter urging active co-operation in the campaign for new students for the following session. The following is a sample letter:

November 17, 1911

DEAR FRIEND:

I am glad you have arranged to attend our Institute this year. We have an excellent program, an exceptionally strong faculty, and I am sure we are to have a most helpful year together.

Please be present next Monday night promptly at 7:30. Bring notebook and pencil. Dr. Henry F. Cope, general secretary of the Religious Education Association, of Chicago, will give the opening address.

We desire to double our enrolment by next Monday night. We can do this if each person enrolled will bring a new student. May we count on you to help the enrolment? Please talk the Institute up during the next few days.

There is one other thing you can do for us this week. You can call up your pastor and superintendent and ask them to visit our Institute next Monday night and hear Dr. Cope. We want these men to see our Institute in operation.

We want to be of the largest possible service to the Sunday schools of Des Moines. To do this our classes must be full. You will think of many ways in which you can increase the attendance.

Thanking you for your co-operation in our efforts to increase the efficiency of the Des Moines Sunday schools, I am

Very truly yours,

_____ _____

Director

If the institute has conducted previous sessions, the list of former students should be checked and a letter written to all whose names are not found on the books at the close of the first session. The telephone should also be used with this list, each one being personally urged to continue his course. The following is a suggestive letter for this group:

October 24, 1913

DEAR FRIEND:

I know that you will be interested in learning how the Institute is starting out. The initial enrolment is 40 per cent larger than that of last year. The spirit is good, and the students represent the most capable and most progressive Sunday-school workers in the city. We have the strongest faculty we have ever had.

There are many innovations this year. A system of gongs has been installed to regulate assembly and class periods; admittance to the general lecture is by ticket; visitors' tickets may be obtained without charge from Miss Jones or Miss Garton.

Everything moves like clockwork; there is the atmosphere of the schoolroom pervading our meetings; and all classes are moving off with the keenest interest in their work.

But we miss your presence this year. We are anxious to have you continue with us during the coming year. I am writing this letter for the purpose of urging you to be

present next Monday evening, and regularly thereafter, if possible.

We need your presence and co-operation, and we believe you can secure help in some of our classes.

It will please me very much if you will drop me a line, indicating your attitude toward the Institute for the coming year, or, better, call me up by phone and let me explain to you any matters that may not be clear about our courses or our general plan of managing the Institute.

We of the faculty are working so hard to make the Institute a success that we feel the loss of everyone who drops out of our courses. I know you will believe me when I say that the burden of the Institute has rested very heavily upon the shoulders of those who have been intrusted with its administration. We want the children of Des Moines to have the best possible instruction in religion. We want the teachers to be trained so that they can rightly divide the Word. This is our passion.

We must have your co-operation if we are to succeed in our undertaking. We trust circumstances will permit you to continue your work with us again this year.

With kindest personal regards, I am

Very truly yours,

_____ _____

Director

As soon as it becomes evident which classes are poorly attended an effort should be made to recruit members for them. The work of these classes should be stressed on succeeding evenings, and an earnest effort made to interest special groups of teachers by means of the "visitor's ticket" plan to be discussed in the following chapter. The following letters will show how the Cradle Roll,

Beginners, and Primary classes of one institute were recruited by means of a special program and visitors' tickets:

1. [*To all superintendents and pastors*]

October 24, 1913

DEAR FRIEND:

Next Monday night at the Institute, we are to stress the Cradle Roll, Beginners, and Primary departments. We shall have an excellent exhibit of beautiful pictures suited to these years. The opening address will deal with the needs of these departments. Some valuable leaflets and helps will be given out to all who are present.

We want all of your Elementary and Cradle Roll workers present at this meeting. We think they should all attend the Institute regularly. This visit will show them what the Institute can do for them.

Inclosed find some visitors' tickets. You may have more upon request. Please give them out during the week to those who are, or should be, interested in the departments mentioned above. Fill in the name and address of the visitor and sign your own name to each ticket given out.

We must get our present workers into training, and we must induce capable young men and women to prepare for work in the Sunday school. The Institute is here to train your workers.

The great interest in Mr. Goodell's class in Supervision and Management shows that the superintendents are appreciating what the Institute means to them.

Thanking you for your co-operation in all our efforts to promote the Sunday schools of the city, I am

Very truly yours,

_____ _____

Director

2. [*To all students in the institute*]

October 24, 1913

DEAR FRIEND:

The Institute is an assured success. The student body consists of the most talented and most progressive church workers in the city. But we must have *numbers* as well as *quality*. We are running at about one-fourth of our capacity. *The churches of the city owe it to the faculty to fill their classes.* We *must* double our present enrolment during the next two weeks. The students at the Institute last Monday night were enthusiastic in their willingness to do personal work among their friends who should be in the Institute.

Inclosed you will find some visitors' tickets. You may have more upon request. Please give these out during the week to prospective students whom you can induce to visit the Institute next Monday night. Fill in the name and address of the visitor and sign your own name to each ticket given out.

We are making a special effort to reach Cradle Roll workers, and Beginners and Primary teachers for next Monday night. The program will be of value to all grades, but we trust you will make a special effort to get the *teachers of the little children* out to our session next Monday. You may promise them an exhibit of beautiful pictures of children and child-life and a helpful lecture suited to their department.

There were 27 new enrolments last Monday night. We must double this number next Monday night. *And of course we can count on you to help.*

Let us give the children of Des Moines the best Sunday schools in America. Let us train our workers until they have no superiors on the continent. Our children are worth it, and God expects nothing less of us.

With kindest personal regards, I am

Very truly yours,

Director

The suggestions and sample letters given in this chapter are only hints that indicate the nature of the campaign for institute students. Such campaigns will cost money, but they will bring results in immediate enrolments and in a favorable public sentiment which will make future campaigns easier.

CHAPTER IX

METHODS OF PROMOTING THE INSTITUTE

§ 1. THE INSTITUTE ITSELF

It has been insisted in various places in this book that no clap-trap methods be used in promoting the institute. In this chapter there will be discussed a number of legitimate methods of keeping the institute and its ideals before the churches of the city. It is proper that the very first item mentioned in this connection should be the institute itself. It is its own best recommendation to the city. No promotion devices can permanently float an inefficient school. Students must get something of permanent worth from each lecture and from each class period. There must be definite and specific preparation for each session of the institute. The director's first business is to see that his school is 100 per cent efficient every session. This requires faculty meetings, conferences with individual faculty members, and a careful inspection and supervision of all class work.

Close attention should be paid to absentees. Following each session the faculty members should mail the assignment for the next lesson to each absentee. The post-card form shown on p. 108 has been used for this purpose.

Each instructor should be supplied with these cards and the postage should be provided from the regular institute funds.

Students absent three consecutive sessions and students whose attendance or class work is irregular should be reported to the director for personal attention. Close supervision of both faculty and

DES MOINES SUNDAY-SCHOOL INSTITUTE

Des Moines, Iowa.....19...

DEAR FRIEND:

We are sorry that you were unable to be at the Institute last night. Our lesson assignment for next Monday night is as follows:.....

.....

.....

Trusting that nothing will prevent your attendance next Monday night, I am

Very truly yours,

.....

Instructor

students will secure the results which will be the very best means of commending the institute to the favor of the community.

§ 2. MESSAGES TO THE CHURCHES

The director and faculty and institute promoters should take their case to the people. Public sentiment must be created for the newer ideals in religious education. The people will be found open-minded and ready to respond to professional

leadership in this field. Many who have not been interested in the church schools of the past will eagerly respond to the opportunity to prepare for a better order of things.

There is no better means of institute promotion than that afforded by the regular Sunday morning congregations. Pastors will gladly welcome the institute leaders to their pulpits. The messages should contain clear-cut statements of the present problems of religious education and definite information concerning the institute and the service it is prepared to render to the churches of the city. The author spent twenty successive Sunday mornings in the different pulpits of Des Moines, and the increase in enrolment directly traceable to these addresses was 120, or an average of 6 students to each address. But the greatest return was not the immediate influx of students; far more important was the creation of a new point of view in the city. The ideas advocated in the institute classes will be more easily introduced in the local church schools because of these addresses.

Another means of creating a public sentiment in favor of improved methods is the regular teachers' meetings and workers' conferences held in local churches. The institute leaders should accept invitations to address these meetings. The new ideas can thus be brought to many who could not be induced to attend the institute.

But a single address is not enough to convert a church or school. The story must be told over and over again. Each year this public work among the churches and schools must be repeated, until an atmosphere is created in which the most modern methods of religious education can thrive.

§ 3. EXHIBITS

Educational exhibits are an excellent means of promoting the ideals of the institute. Among the types of exhibits which are within the reach of all institutes are the following:

1. *Equipment.*—Publishing houses will gladly co-operate with the local committee in preparing an exhibit of modern equipment. Maps, charts, tables, special-day material, records, etc., may be displayed in the institute building. Blue-prints of modern church buildings should also be exhibited. Special invitations should be sent to teachers and officers of church schools, and to the official boards of churches. Lectures should be given on the need of modern apparatus in the church school. This exhibit may last two or three days. It should not be allowed to interfere with the regular class work of the institute.

2. *Religious art.*—An exhibit of religious art is always profitable. It is usually best to hold this exhibit just before the holidays. Local art dealers are glad to put on exhibition good prints

of the masterpieces of religious art. The best books on the subject should also be displayed. The lecture of the evening should deal with the place of art in the modern church school.

3. *The school library.*—A few of the very best books on every phase of the church school should be assembled. These books should be separated by groups and placed on tables, each table being in charge of teachers or other persons especially instructed to present the special books on their table. As students and visitors pass from table to table they are introduced to the best books available on the different phases of the modern church school.

4. *Children's class work.*—An annual exhibit of the work of the children of the schools of the city is of great value. Teachers can compare work, and children and parents can see what is really being done in the schools of the city.

These exhibits may become annual affairs, and special committees may be charged with the various exhibits. The value of the exhibits will increase with the experience of the committees in charge.

§4. PROMOTION LITERATURE AND REPORTS

Special letters, reports of the actual work of the institute, and the circulation of promotion literature are essential to the success of the institute. Letters to the pastors and superintendents

should be so phrased as to drive home the special messages they seek to convey. Here is a sample letter written to pastors and superintendents to impress upon them their obligation to promote the institute:

DES MOINES, IOWA
January 5, 1912

To the Pastors and Superintendents of Des Moines:

This is a circular letter, but I want you to read it. I am speaking for a faculty of thirteen specialists in Sunday-school work who are pleading for an opportunity to help you train your Sunday-school workers. We donate our time and our talents to you for the year, but the inclosed report will show that you are not appreciating your opportunities. There are 2,000 Sunday-school positions in Des Moines, and only 200 people in training for the 2,000 places! Over half the Sunday schools in Des Moines have no representatives in our Institute! For years you have been crying, "The field is white unto the harvest *but the laborers are few!*" Here is an opportunity to increase the laborers.

The Institute is an assured success. It is the largest and best organized institute for the training of Sunday-school teachers in America. But the point is *the churches of Des Moines are not taking full advantage of it.*

Des Moines has for years been known by International Sunday-school workers as "the poorest Sunday-school city on the map"! We are trying to make it the best. But you preachers and superintendents must help us. *You must get under this load and lift.* This Institute is the most significant religious activity in Des Moines today. Its success will mean more to your church than the success of any other enterprise to which you could give your time.

I want you preachers to turn pastors of your Sunday schools for a whole week. I want you to join the superintendent in making personal calls upon those persons in your church who are or who may be induced to become Sunday-school workers, and urge them for the sake of the children to prepare for the teaching service of the church.

Our next session is Monday evening, January 8. Please give us your best efforts to increase the enrolment from your church.

I want to thank those pastors and superintendents who have given such loyal support to our efforts. I covet the same support and co-operation from all, to the end that this Institute may be of the largest service to all the churches of Des Moines.

As a faculty we are here to serve you. Are you getting all out of us that you can? *We look to you to fill our classes.*

With an earnest desire to serve, I am

Very truly yours,

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Director

At the close of each year printed reports should be widely distributed and interest should be created in the work of the coming year. A complete directory should be kept in the director's office. The following letters will indicate the manner of collecting this directory material.

1. [*To pastors*]

DES MOINES, IOWA
April 29, 1912

DEAR FRIEND:

We are now closing one of the most remarkable series of Sunday-school institutes ever held in this country. Our enrolment has reached 235, with an average attendance of

180 each Monday evening since our opening last November. The enrolment represents 41 Sunday schools, from 12 denominations.

We are now planning our work for next year. We are interested just now in securing the names of a number of young men and women in each church whom we can induce to prepare for teaching positions in the Sunday school. This number should at least equal the number now employed in your Sunday school.

Most persons now in active service anywhere in the church entered such service between the ages of seventeen and twenty. We must, therefore, look to this body of young people as the source of supply for our future teachers. From the students who are between the ages of seventeen and twenty, there should be selected by the pastor, superintendent, and teachers those who have the devotion, temperament, and capacity for training in teaching. These young people should be urged to prepare for the teaching service of the church.

It is our purpose, through letters and special literature, to lay the duty and the dignity of this work upon the minds and hearts of this body of young men and women, hoping that this may lead many into lives of service in the Sunday school. We want to put into training a thousand young men and women. From this army of trained recruits Des Moines could draw its Sunday-school teachers of the future.

May we not have your co-operation in this effort? I shall be pleased to receive from you the names and addresses of a number of young people of your congregation who in your opinion could be developed into good Sunday-school teachers. This list should reach me within ten days.

Thanking you for your co-operation, I am

Very truly yours,

Director

2. [*To superintendents*]

DES MOINES, IOWA
April 29, 1912

DEAR FRIEND:

The Institute desires to prepare a directory of the Sunday-school workers of Des Moines. It will be of great service to the cause if you will give us the lists of names indicated below. I know I am assigning you an arduous task, but I am sure you will render the service willingly in the interest of greater Sunday schools in Des Moines:

1. Names and addresses of all the officers and teachers in your school. Give position or office of each person named.

2. Names and addresses of persons now doing Home Department work.

3. Names and addresses of persons who might be induced to prepare for Home Department work.

4. Names and addresses of persons doing Cradle Roll work.

5. Names and addresses of persons who might be induced to prepare for Cradle Roll work.

6. Names and addresses of teachers of Brotherhood classes.

7. Names and addresses of men and women who might be induced to prepare to teach adult classes.

8. Names and addresses of young men and women between seventeen and twenty years of age who have the qualities of mind and heart for Sunday-school teachers, and who should be induced to take training with a view to becoming Sunday-school teachers. This is the teaching force of the future. You should consult with the pastor regarding this list. I have written him regarding the same problem.

If I can have these lists within the next ten days I shall appreciate it very much. We propose to put all of these

people on a mailing list and hope to send them literature that will increase their interest in Sunday-school work.

Thanking you for your co-operation in this work, I am

Very truly yours,

Director

After these names have been collected and card-catalogued, each group should be circularized with literature suited to the needs of the respective groups. It pays the business man to circularize prospective customers. It will pay the institute leaders to circularize its constituency. Many will never enrol in the institute, but all who read the literature will become more and more receptive of the ideas which the institute is promoting.

The material for this advertising propaganda should include the following:

1. Institute bulletins, announcements, and reports.

2. Invitations to exhibits, special lectures, etc.

3. Pamphlets on modern church-school methods which can be purchased at reasonable rates. As an illustration of the material available the following titles are listed:

Report of the Religious Education Association Commission on the Correlation of the Educational Agencies of the Local Church. 4 cents each. Religious Education Association, 332 South Michigan Ave., Chicago, Ill.

Report of the Teacher Training Commission of the Religious Education Association. 2 cents each. Religious Education Association, Chicago, Ill.

Graded Texts for the Modern Sunday School. Free. Religious Education Association, Chicago, Ill.

Music and Art in the Bible School. Free. Department of Religious Education, Drake University, Des Moines, Iowa.

The Child, and *Teeth, Tonsils and Adenoids.* Free. Metropolitan Life Insurance Co., New York, N.Y.

Reports of Denominational Commissions of Religious Education. The Baptist, Episcopal, Disciples, and Congregational commissions have issued valuable reports.

4. Valuable promotion literature sent free by the various publishing houses. The following are worthy of mention:

The Ideal Sunday School. The University of Chicago Press, Chicago, Ill.

The Core of Good Teaching. Scribner, New York, N.Y.

Principles Underlying the Intermediate Graded Lessons. Pilgrim Press, Boston, Mass.

A New Era in Religious Education. Methodist Book Concern, New York, N.Y.

The Material of the Graded Lessons. Presbyterian Board of Publication, Philadelphia, Pa.

Answers to Questions about the Graded Lessons. Presbyterian Board of Publication, Philadelphia, Pa.

The Evangelistic Opportunity Presented by the Graded Lessons. Pilgrim Press, Boston, Mass.

All good circulars and tracts that come to the notice of the director or faculty should be secured in quantities if possible and wisely distributed either by mail or personally at the sessions of the institute.

At the close of each annual session letters should go to all students, superintendents, pastors, and members of the faculty, thanking them for their co-operation and bespeaking their active interest in the year which is to follow.

§ 5. VISITORS' TICKETS AND SPECIAL LECTURES

Experience has shown that admission to all sessions of the institute must be restricted to those

VISITOR'S TICKET

Admits the person named hereon to one session of the
DES MOINES SUNDAY SCHOOL INSTITUTE

Name.....

Address.....

Issued by.....
Director

Guest of.....

who have paid their tuition fees and to those who come as specially invited guests. Regular visitors' tickets should be printed. These may be secured from the secretary or director upon request. Special visitors' tickets may be sent out to promote the attendance of special groups of people. For example, each student might be given a few visitors' tickets and asked to invite primary teachers to the next session. Upon receipt of a special ticket the teacher would be more likely to attend than if merely a general invitation had been extended.

All visitors' tickets should contain the name and address of the visitor and the name of the student countersigning the ticket. From these visitors' tickets the director secures a valuable mailing list of interested people. A satisfactory form for the visitor's ticket is shown on page 118.

§ 6. THE CONTINUOUS CAMPAIGN

1. *The old dies hard.*—Those who are active leaders in the promotion of a high-class city institute will not find their paths strewn with roses. As they look over their city at the end of years of work and note the cold indifference of many and the active opposition of a few they will be tempted to give way to bitter discouragement. There is the apathy of the clergy who will not visit the institute; there is the cold indifference of many superintendents, and the active opposition of others who have no patience with "these new-fangled methods of running a church school." There will be the jealousy of one-time popular leaders who have not kept pace with the progress of the times, and there may also be the envy of officers of other organizations in the city who feel that the institute should be attached to their associations. Its very success will bring it some opposition. A new leadership must leave behind it the remnants of the old order. In spite of the greatest precaution and tact, the director is likely

to be misunderstood and the faculty unappreciated. Eighteen faculty members labored without pay for three years and never received one word of appreciation or encouragement from the clergy, from the Superintendents' Union, or from any other source save the students for whom they labored. This cause is still in the stage of propaganda, and those who labor in this field must expect to be unappreciated in their day and generation. They must see far into the future and do their work with an abiding faith that the ideals which they now cherish will be realized in the future provided they faint not nor waver in the advocacy of these convictions.

2. *The price of success.*—A high-grade institute can be established in any city in which there are a few consecrated leaders who are willing to pay the price of success. From the very beginning the institute will secure the active support and cooperation of a few of the best people in each church. As the years go on, the influence of those who are trained in the institute will add to its strength in the community. As these graduates strive to introduce the newer methods in their local churches the battle of the old against the new will be transferred from the institute to the local churches. The institute will be the "powder house" to which local leaders go for ammunition. Victory will always crown the efforts of the insurgents provided

they keep sweet and keep constantly agitating the newer methods. Then there will be the co-operation of an army of public-school teachers who will respond to an effort to introduce scientific educational methods into the church schools. There will always be a few pastors and superintendents and a host of prominent men and women among the laity who can be relied upon to back a movement of this kind with all the moral and financial support it needs. It may take a little time to find these supporters, but they are to be found in every city, and the institute leaders must prayerfully and patiently toil on until they have achieved success. The temptation will come many times to lower standards in order to secure the support and applause of the crowd, but the leaders must never yield to these alluring temptations.

The workers in this field have the joy which comes to those who attack a hard problem, who achieve victory over great difficulties. Theirs is the joy of helping to usher in a more efficient system of religious instruction for the childhood of the city; theirs is the joy of having a large part in saving the youth to the church, and the church to our American life. An institute is indispensable to the religious life of every city. Those who establish it must be prepared for great sacrifice and hard toil, but their reward is the founding of a city where men and women know God and obey his holy will.

PART II

COURSES OF INSTRUCTION

CHAPTER X

BIBLICAL COURSES

The biblical courses offered by the institute should open up to students the history, geography, and literature of the Bible. No attempt should be made to connect these courses with the current lessons in the church school. Their purpose is to establish a broad and comprehensive background which will enable the students to teach the Bible with insight, understanding, and power. While the emphasis of the courses should be on content, the method of study established in the institute classes will be excellent preparation for the prospective teacher.

Standard textbooks should be owned by the students, and each class should have access to a library selected with special reference to the needs of the class. Texts and reference books should be modern and constructive. They should aim to give the results of modern scholarship without introducing the methods and materials of critical study. Biblical facts, truths, and characters should be so presented that the students leave the classes with increased devotion to the holy Book, thrilled with a burning desire to teach it to others.

An institute can easily attempt too wide a range of biblical classes. Specialized study should follow introductory and historical courses. For this reason it is not wise to offer the more specialized courses during the first years of an institute. The institute managers must bear in mind that they are not conducting a theological seminary. All their courses should have direct bearing upon the work of the church school. The five courses outlined below will furnish the history, biography, and geography which are required in all departments of the church school.

§ 1. THE OLD TESTAMENT

There are two ways in which the study of the Old Testament may be undertaken. The first would be an outline study of the entire body of its history and literature. This is desirable for all Sunday-school teachers; and yet it has the disadvantage that it must inevitably take two years' time. The four books by Kent which are recommended have been used by institute classes, and it has been the experience of successful teachers that fifteen lessons are needed for each volume if adequate reference reading is required. Any briefer treatment of this great subject-matter would only be fragmentary. Yet if we are planning a three years' course, two years is disproportionate for the Old Testament.

It is possible, however, to cover the Old Testament in a year in a way that will make it significant in itself, and as a preparation for the understanding of the New Testament. This can be secured by a study of the history of Hebrew religion with collateral reading on the history which was the background of the religion. The most important element in the Old Testament for the understanding of its religion is prophecy. This is at the same time a very difficult study because the prophecies are not arranged chronologically and because the literature is highly poetic. The most significant prophecies, however, may easily be studied in such an arrangement as is given in Chamberlin, *The Hebrew Prophets* ($1.00; The University of Chicago Press, Chicago, Ill.). If this is used as a text the books by Kent noted below should be read collaterally. The course may thus be completed in thirty lessons. A skilful teacher could help the class to a very thorough understanding of the Old Testament history up to the time of Nehemiah.

It should be noted that it is of great importance that the study of the life of Christ should be preceded by a consideration of the historical conditions of the four centuries before his birth. This period is covered in Kent, *Makers and Teachers of Judaism,* and in the book which is recommended as a beginning for the life of

Christ, Mathews, *A History of New Testament Times in Palestine.*

The two years' course in Old Testament history can be well covered with the following texts:

Kent, *The Heroes and Crises of Early Hebrew History.* $1.00. Scribner, New York, N.Y.

———, *Founders and Rulers of United Israel.* $1.00. Scribner, New York, N.Y.

———, *The Kings and Prophets of Israel and Judah.* $1.00. Scribner, New York, N.Y.

———, *Makers and Teachers of Judaism.* $1.00. Scribner, New York, N.Y.

The following reference books should be available for the exclusive use of this class:

Hastings, *Dictionary of the Bible.* One-volume edition, $5.00. Scribner, New York, N.Y.

Kent, *A History of the Hebrew People.* 2 vols., $1.25 each. Scribner, New York, N.Y.

———, *A History of the Jewish People.* $1.25. Scribner, New York, N.Y.

Riggs, *A History of the Jewish People.* $1.25. Scribner, New York, N.Y.

Sayce, *The Early History of the Hebrews.* $2.25. Macmillan, New York, N.Y.

Kent, *Biblical Geography and History.* $1.50. Scribner, New York, N.Y.

Houghton, *Hebrew Life and Thought.* $1.50. The University of Chicago Press, Chicago, Ill.

Kirkpatrick, *The Doctrine of the Prophets.* Macmillan, New York, N.Y.

Vernon, *The Religious Value of the Old Testament in the Light of Modern Scholarship.* $0.75. Thomas Y. Crowell & Co., New York, N.Y.

Cornill, *The Prophets of Israel.* $1.00. Open Court Publishing Co., Chicago, Ill.

Breasted, *History of the Ancient Egyptians.* $1.25. Scribner, New York, N.Y.

Goodspeed, *A History of the Babylonians and Assyrians.* $1.25. Scribner, New York, N.Y.

§ 2. THE LIFE OF CHRIST

This class should open its work with a study of the history of the Jews in the time of Christ, using some such text as Mathews, *A History of New Testament Times in Palestine* ($1.00; Macmillan, New York, N.Y.). The course covers the period from the return from the exile to the fall of Jerusalem. After the historical setting has been established, the class should take up the systematic study of the life of Christ. The following books are suggested as texts for this course:

Burton and Mathews, *Constructive Studies in the Life of Christ.* $1.00. The University of Chicago Press, Chicago, Ill.

Stevens and Burton, *Harmony of the Gospels.* $1.00. Scribner, New York, N.Y.

Gilbert, *The Student's Life of Jesus.* $0.50. George H. Doran & Co., New York, N.Y.

Kent, *The Life and Teachings of Jesus.* $1.00. Scribner, New York, N.Y.

Reference books available for the exclusive use of this class should include the following:

Rhees, *Life of Jesus.* $1.25. Scribner, New York, N.Y.

Morrison, *The Jews under Rome.* $1.50. Putnam, New York, N.Y.

Masterman, *Studies in Galilee.* $0.75. The University of Chicago Press, Chicago, Ill.

Riggs, *A History of the Jewish People.* $1.25. Scribner, New York, N.Y.

Rall, *New Testament History.* $1.50. Abingdon Press, New York, N.Y.

Delitzsch, *Jewish Artisan Life in the Time of Jesus.* $0.75. Funk & Wagnalls Co., New York, N.Y.

Sanday, *Outlines of the Life of Christ.* $0.50. Scribner, New York, N.Y.

The Apocrypha, revised version. $0.75. Thomas Nelson & Sons, New York, N.Y.

Josephus, *Works.* One-volume edition. $1.50. E. P. Dutton & Co., New York, N.Y.

§ 3. THE APOSTOLIC AGE

This course will cover the history of the early church, giving especial emphasis to the life and work of the apostle Paul. A satisfactory text for this class is Gilbert, *A Short History of Christianity in the Apostolic Age* ($1.00; The University of Chicago Press, Chicago, Ill.).

The following reference books will be found valuable:

Weinel, *St. Paul, the Man and His Work.* $2.50. Putnam, New York, N.Y.

Ramsey, *St. Paul, the Traveller and the Roman Citizen.* $3.00. Putnam, New York, N.Y.

Purves, *Christianity in the Apostolic Age.* $1.25. Scribner, New York, N.Y.

Ferris, *The Formation of the New Testament.* $0.90. American Baptist Publishing Society, New York, N.Y.

Fisher, *The Beginnings of Christianity.* $2.50. Scribner, New York, N.Y.

Hodge, *New Testament Authors and Their Work.* $0.30. A. G. Seiler, New York, N.Y.

Dobschütz, *Christian Life in the Primitive Church.* Putnam, New York, N.Y.

§ 4. BIBLICAL INTRODUCTION

This course should acquaint the students with the origin, authorship, content, etc., of the books of the Bible. An excellent text is Raymont, *The Use of the Bible in the Education of the Young* ($1.00; Longmans, Green & Co., New York, N.Y.).

Helpful reference books are:

Mutch, *History of the Bible.* $0.50. Pilgrim Press, Boston, Mass.

Robinson, *The Story of Our Bible.* $0.50. Jennings & Graham, Cincinnati, Ohio.

Waring, *Christianity and Its Bible.* $1.25. The University of Chicago Press, Chicago, Ill.

Wood and Grant, *The Bible as Literature.* $1.50. Abingdon Press, New York, N.Y.

Bennett and Adeney, *A Biblical Introduction.* $2.00. Thomas Whittaker, New York, N.Y.

McFadyen, *Introduction to the Old Testament.* $1.75. A. C. Armstrong & Son, New York, N.Y.

Bacon, *An Introduction to the New Testament.* $0.75. Macmillan, New York, N.Y.

Ferris, *The Formation of the New Testament.* $0.90. American Baptist Publication Society, Philadelphia, Pa.

§ 5. THE HOLY LAND AND ITS PEOPLE

Teachers in the church school having classes from the sixth grade on through the high-school period will find a definite and accurate knowledge

of the geography of the Holy Land and the manners and customs of the Hebrew people to be indispensable. The Bible narratives must be made to live; they must become a part of the vivid, concrete mental imagery of children. This course includes map drawing, modeling, etc. The Kent-Madsen series of classroom maps ($5.00; Westminster Press, Philadelphia, Pa.) will be satisfactory for classroom purposes.

The following books are recommended for this class. The first three in each list are satisfactory as general texts, and the others should be available for reference reading:

1. BIBLICAL GEOGRAPHY

Calkin, *Historical Geography of Bible Lands.* $1.00. Westminster Press, Philadelphia, Pa.

Kent, *Biblical Geography and History.* $1.50. Scribner, New York, N.Y.

Stewart, *The Land of Israel.* $1.50. Fleming H. Revell Co., New York, N.Y.

George Adam Smith, *Historical Geography of the Holy Land.* $3.75. George H. Doran & Co., New York, N.Y.

Worcester, *On Holy Ground.* 2 vols., $1.50 each. J. B. Lippincott & Co., Philadelphia, Pa.

Paton, *Jerusalem in Bible Times.* $1.00. The University of Chicago Press, Chicago, Ill.

Leary, *The Real Palestine of Today.* $1.25. McBride, Nast & Co., New York, N.Y.

Finnemore, *Peeps at Many Lands, Egypt and the Holy Land.* $0.60. Adam and Charles Black, London.

Forbush, *The Travel Lessons on the Old Testament* (with stereographs). $1.50. Underwood & Underwood, New York, N.Y.

———, *The Travel Lessons on the Life of Jesus* (with stereographs). $1.50. Underwood & Underwood, New York, N.Y.

Masterman, *Studies in Galilee*. $1.00. The University of Chicago Press, Chicago, Ill.

2. BIBLE MANNERS AND CUSTOMS

Mackie, *Bible Manners and Customs*. $0.75. Fleming H. Revell Co., New York, N.Y.

Delitzsch, *Jewish Artisan Life in the Time of Jesus*. $0.75. Funk & Wagnalls Co., New York, N.Y.

Freeman, *Handbook of Bible Manners and Customs*. $2.00. Eaton & Mains, New York, N.Y.

Edersheim, *Sketches of Jewish Social Life*. $0.50. George H. Doran & Co., New York, N.Y.

Grant, *The Peasantry of Palestine*. $1.50. Pilgrim Press, Boston, Mass.

Rice, *Orientalisms in Bible Lands*. $1.00. American Sunday School Union, Philadelphia, Pa.

Lees, *Village Life in Palestine*. $1.25. Longmans, Green & Co., New York, N.Y.

3. MAP DRAWING AND MODELING

Hurlbut, *Bible Atlas*. $2.00. Rand McNally & Co., Chicago, Ill.

Littlefield, *Hand-work in the Sunday School*. $1.00. *Sunday School Times*, Philadelphia, Pa.

Maltby, *Map Modeling*. $0.75. A. Flanagan & Co., Chicago, Ill.

CHAPTER XI

DEPARTMENTAL COURSES

Every institute must provide for departmental specialization. The graded church school must be taken for granted. The institute cannot afford to take any notice of the old ungraded schools now so rapidly passing into history.

The nomenclature and age limits of the departments of the graded church school are still in the stage of experimentation and debate. Scientific child-study must be the basis of methodology in both secular and religious education. There must soon be worked out a unified program of education in which the classification and curricula of the two systems of schools will be in perfect agreement. In the meantime the institute must organize its classes on the basis of the commonly accepted scheme of classification and so instruct its students that they may be capable of introducing such modifications in the system as may be demanded by scientific experimentation.

The present custom is to divide the church school into three general divisions, viz., elementary, secondary, and adult. Many institutes feel that they can maintain only one class for each of these divisions. In this case it must be insisted that

the work of each subdivision be carefully studied by the entire group. For example, a class in elementary work should study first the Beginners, then the Primary, and finally the Junior work. There are many reasons why a Primary teacher should be familiar with the work of the Beginners and Junior departments. Likewise, teachers in all other departments should know the nature of the work which precedes and follows their own courses. But wherever registration will at all justify it there should be separate classes for each subdivision.

The needs of the various groups of teachers are so comprehensive that they cannot be adequately covered by a single textbook. Each teacher must study child psychology, methodology, organization and management, music, art, content of curriculum, etc. These needs involve a series of texts, and it is not probable that they will ever be satisfactorily covered by a single volume. It will therefore always be difficult to find suitable textbooks for departmental classes. It will usually be best to ask the students to purchase two or three standard books on various phases of the work of the class and then insist upon the purchase of a library of reference books which can be the exclusive property of the class. During the year's work every member will be made familiar with each of the selected reference books and urged

to add the entire list to his own private library as rapidly as possible. Some churches are willing to purchase the entire list of recommended books for their representatives in the various classes, and add them to the local church libraries at the conclusion of the courses.

Teachers of these departmental classes should relate the class work to the actual teaching problems of their students. Each week the lesson assignments should include material which would require observation and close analysis of the pupil's own class or school. In this way theory is related to practice.

The following departmental classes are included in the work of a completely organized institute.

§ 1. The Beginners or Kindergarten Department

This class is for teachers of children four and five years of age. The course could well open with five lessons on the study of the kindergarten child, using Weigle, *The Pupil and the Teacher*, chap. iii, as the basis of class study and supplementing it with assignments from St. John, *Child Nature and Child Nurture*, and Danielson, *Lessons for Beginners*, and other references. This work might be followed by five lessons on organization, equipment, training of assistant teachers, and the building of programs, following the outline in

Athearn, *The Church School*, chap. v. Five lessons might then be given on special and regular programs, music, and art. The songs appropriate to these grades should be learned, and the best songbooks discussed. Ferris, *The Sunday Kindergarten*, may properly form the basis of these lessons. There will remain fifteen lessons which may be devoted to "type" lessons appropriate to the department. The instructor should go through the lessons of the two years in this department and select the types of lessons used to illustrate the general lesson themes. One or two lessons of each type should then be presented as models which will illustrate the best methods of presenting all lessons of similar type. These "type" lessons should be presented with great care in order that the students may observe the principles involved, and not become mere imitators.

Danielson, *Lessons for Beginners*, and Ferris, *The Sunday Kindergarten*, are suggested as two books which should be purchased by each pupil at the opening of the course. The following reference books should be purchased for class use, and each student should be encouraged to purchase eventually the entire list as a personal working library:

Complete outfit of pictures, teacher's manuals, and pupil's supplies for the Beginners Department of the International and the Completely Graded Series, from denominational publishing houses and Scribner, New York, N.Y.

Weigle, *The Pupil and the Teacher.* $0.50. George H. Doran & Co., New York, N.Y.

Athearn, *The Church School.* $1.00. Pilgrim Press, Boston, Mass.

DuBois, *The Point of Contact in Teaching.* $0.75. Dodd, Mead & Co., New York, N.Y.

Proudfoot, *Child's Christ Tales.* $0.75. A. Flanagan & Co., Chicago, Ill.

Herbst, *Tales and Customs of the Ancient Hebrews.* $0.35. A. Flanagan & Co., Chicago, Ill.

Cragin, *Kindergarten Stories for the Sunday School and Home.* $1.25. George H. Doran & Co., New York, N.Y.

Hildreth, *Clay Modeling in the School Room.* $0.25. Milton Bradley & Co., Springfield, Mass.

Hill, *Song Stories for the Kindergarten.* $1.50. Clayton F. Summy Co., Chicago, Ill.

Walker & Jenks, *Songs and Games for Little Ones.* $2.00. Oliver Ditson Co., Boston, Mass.

Paulsson, *Holiday Songs.* $2.00. Milton Bradley Co., Springfield, Mass.

Clifford, *Ring Songs and Games.* $0.75. Thomas Charles Co., Chicago, Ill.

St. John, *Stories and Story Telling.* $0.50. Pilgrim Press, Boston, Mass.

§ 2. THE PRIMARY DEPARTMENT

This class is for teachers of children six, seven, and eight years of age. The lessons in this course will follow the same general plan as those of the Beginners course. At least five introductory lessons should deal with the psychology of the primary child. These lessons should be based

on Weigle, *The Pupil and the Teacher*, chap. iv, and collateral readings from Harrison, *A Study of Child Nature*, and DuBois, *The Natural Way*. This work should be followed by five lessons on organization, equipment, scope of curriculum, and program, based on Athearn, *The Church School*, chap. vi. Following this work five lessons should be given on handwork, special programs, music, and art. The last fifteen lessons of the course should be given over to the study of "type" lessons, selected from the themes included in the three years' work of this department. These type lessons should include dramatization, missions, construction, helpfulness, worship, etc. The principles involved in each group of lessons should be clearly pointed out, and students should be required to outline and present specific lessons to illustrate the principles involved in the typical lessons studied.

Pupils may be asked to purchase Thomas, *Primary Lesson Detail*, and Chamberlin and Kern, *Child Religion in Song and Story*, and the class should have for constant use the following Primary teachers' library:

Complete outfit of pictures, teacher's manuals and pupil's supplies of the Primary Department of the International and the Completely Graded Series, from denominational publishing houses and Scribner, New York, N.Y.

Weigle, *The Pupil and the Teacher*. $0.50. George H. Doran & Co., New York, N.Y.

Athearn, *The Church School.* $1.00. Pilgrim Press, Boston, Mass.

Chamberlin and Kern, *Child Religion in Song and Story:* I, *The Child in His World;* II, *Walks with Jesus in His Own Country.* $1.25 each. The University of Chicago Press, Chicago, Ill.

Thomas, *Primary Lesson Detail.* $0.60. Pilgrim Press, Boston, Mass.

Bryant, *How to Tell Stories to Children.* $1.00. Houghton Mifflin Co., Boston, Mass.

Goodridge, *With Scissors and Paste.* $0.25. A. Flanagan & Co., Chicago, Ill.

Stuart, *Story of the Masterpieces.* $1.00. Methodist Book Concern, New York, N.Y.

Danielson & Conant, *Songs for Little People.* $0.60. Pilgrim Press, Boston, Mass.

Jenks and Rust, *Song Echoes from Childland.* $2.00. Oliver Ditson Co., Chicago, Ill.

Scantelbury, *Homes of the World's Babies.* $0.50. A. Flanagan & Co., Chicago, Ill.

§ 3. THE JUNIOR DEPARTMENT

This class is for teachers of children nine, ten, eleven, and twelve years of age. The course should open with four or five lessons on the pre-adolescent child. Weigle, *The Pupil and the Teacher,* chap. v, with collateral readings from Kirkpatrick, *Fundamentals of Child Study,* will form a suitable basis for these lessons. Five lessons may follow on organization, nature, and scope of the curriculum, equipment, and program, based on Athearn, *The Church School,* chap. vii.

Five lessons may now follow on drill work and construction and expressional lessons. Littlefield, *Hand-work in the Sunday School*, would be a satisfactory guide for these lessons. The course should close with fifteen type lessons so selected as to exemplify the various kinds of lessons included in the four years of this department. Thomas, *Junior Lesson Detail*, will be suggestive in this connection. Dramatization, construction, worship, drill, appreciation lessons, study lessons, etc., must all be studied by means of type lessons.

The pupils may be asked to purchase Thomas, *Junior Lesson Detail*, and Chamberlin, *Introduction to the Bible for Teachers of Children*. Reference books available for constant class use should include the following:

Teacher's manuals and pupil's supplies for Junior grades of the International and the Completely Graded Series, from denominational publishing houses and Scribner, New York, N.Y.

Weigle, *The Pupil and the Teacher*. $0.50. George H. Doran & Co., New York, N.Y.

Athearn, *The Church School*. $1.00. Pilgrim Press, Boston, Mass.

Kirkpatrick, *Fundamentals of Child Study*. $1.25. Macmillan, New York, N.Y.

Heffron, *Lessons in Chalk Modeling*. $1.00. Educational Publishing Co., Chicago, Ill.

Mackie, *Bible Manners and Customs*. $0.75. Fleming H. Revell Co., New York, N.Y.

Soares, *Heroes of Israel.* Pupil's Textbook. $1.00; Teacher's Manual, $1.00. The University of Chicago Press, Chicago, Ill.

Chamberlin, *Introduction to the Bible for Teachers of Children.* $1.00. The University of Chicago Press, Chicago, Ill.

Littlefield, *Hand-work in the Sunday School.* $0.75. Sunday School Times Co., Philadelphia, Pa.

Stuart, *Story of the Masterpieces.* $1.00. Methodist Book Concern, New York, N.Y.

Winchester, *Worship and Song.* $0.60. Pilgrim Press, Boston, Mass.

§ 4. THE INTERMEDIATE DEPARTMENT

This class is for teachers of children thirteen, fourteen, fifteen, and sixteen years of age. A number of institutes have divided this department on the basis of sex and organized a class for the teachers of adolescent boys and another class for the teachers of adolescent girls. This practice should be discouraged. The practice of segregating boys' and girls' classes in the church schools is the source of very much harm. It magnifies the difference of the sexes and gives rise to the very problems which such segregation is supposed to solve. Coeducation has justified itself in our American life; there is no desire for segregation by educators of standing or by the public in the field of secular education, and an attempt to force segregation into the church schools will come to naught save to make its advocates ridiculous in

the eyes of the educators of the country. A single mixed class will meet the needs of any institute.

The course should begin with five lessons on normal adolescence. Weigle, *The Pupil and the Teacher*, chap. vi, and Coe, *The Spiritual Life*, chaps. i and ii, will be suitable for these lessons. Five lessons may then be given to the problems of adolescent development, organization, equipment, expressional activity, and program, using Athearn, *The Church School*, chap. viii. This work should be followed by a few lessons on the scope and content of the Intermediate curriculum and the remainder of the year should be devoted to the presentation of type lessons. Among the type lessons in this department none are more important than those that show how to teach biography so that social goodness is made the test of conduct (see *The Church School*, p. 189). Some time must also be taken to show how the lessons of this period may be related to the lessons in general history which the high schools are teaching to the same pupils. At the close of these type lessons the teachers should be perfectly at home with the matter and method of the Intermediate Department.

The class may be asked to purchase Athearn, *The Church School*, and Chamberlin, *The Hebrew Prophets*. This is not the time to study the problems of abnormal adolescence, and books written

from that standpoint should not be used as texts or reference books. The following books should be available for the use of this class:

Mark, *The Unfolding of Personality*. $1.00. The University of Chicago Press, Chicago, Ill.

Weigle, *The Pupil and the Teacher*. $0.50. George H. Doran & Co., New York, N.Y.

Athearn, *The Church School*. $1.00. Pilgrim Press, Boston, Mass.

Betts, *The Recitation*. $0.60. Houghton Mifflin Co., Boston, Mass.

King, *The High School Age*. $1.00. Bobbs-Merrill Co., Indianapolis, Ind.

Coe, *The Spiritual Life*. $1.00. Fleming H. Revell Co., New York, N.Y.

Hall, *From Youth to Manhood*. $0.50. Association Press, New York, N.Y.

Slattery, *The Girl in Her Teens*. $0.50. Pilgrim Press, Boston, Mass.

Reisner, *Social Plans for Young People*. $0.75. Methodist Book Concern, New York, N.Y.

Jenks, *Life Questions of High School Boys*. $0.40. Association Press, New York, N.Y.

Johnson, *The Problems of Boyhood*. $1.00. The University of Chicago Press, Chicago, Ill.

Sisson, *The Essentials of Character*. $1.00. Macmillan, New York, N.Y.

Calkin, *Historical Geography of Bible Lands*. $1.00. Westminster Press, Philadelphia, Pa.

Chamberlin, *The Hebrew Prophets*. $1.00. The University of Chicago Press, Chicago, Ill.

Seignabos, *History of Ancient Civilization*. $1.25. Scribner, New York, N.Y.

Eichhorn, *Songs for the Sunday School.* $0.60. A. S. Barnes & Co., New York, N.Y.

Shepardson and Jones, *Scripture and Song in Worship.* $0.40. The University of Chicago Press, Chicago, Ill.

Outline of courses offered by the American Institute of Sacred Literature for high-school grades. The University of Chicago Press, Chicago, Ill.

§ 5. THE SENIOR DEPARTMENT

This class is for teachers of young people seventeen, eighteen, nineteen, and twenty years of age. The course may well begin with five lessons on the psychology of the Senior student. Weigle, *The Pupil and the Teacher*, chap. vii, with references to Cressey, *The Church and Young Men*, and Slattery, *The Girl and Her Religion*, will furnish a basis for these lessons. Two or three lessons may now be given on vocational guidance, using Bloomfield, *Vocational Guidance*, as a basis. Five lessons should be devoted to the nature of the curriculum, expressional activities, organization, and equipment, following the outline in Athearn, *The Church School*, chap. ix. Two or three lessons should be given to worship, music, and art. The remainder of the year should be devoted to a study of the content of the curriculum of the Senior Department, methods of presentation, and classroom management.

It is especially difficult to find suitable class texts for this class. The first half of the course

can be handled most satisfactorily by the use of an outline, with reports on definite assignments to a well-selected library. The last part can be more easily conducted if the pupils own such texts as Burgess, *The Life of Christ*, and Walker, *Great Men of the Christian Church*. (For a classified bibliography adapted to the Senior grades see Athearn, *The Church School*, pp. 272–78.) The following reference books should be available for this class:

Cressey, *The Church and Young Men*. $1.25. Fleming H. Revell Co., New York, N.Y.

Weigle, *The Pupil and the Teacher*. $0.50. George H. Doran & Co., New York, N.Y.

Athearn, *The Church School*. $1.00. Pilgrim Press, Boston, Mass.

Reisner, *Social Plans for Young People*. $0.75. Methodist Book Concern, New York, N.Y.

King, *The Moral and Religious Challenge of Our Times*. $1.50. Macmillan, New York, N.Y.

Slattery, *The Girl and Her Religion*. $1.50. Pilgrim Press, Boston, Mass.

Senior texts of the International Graded Series, from any denominational publishing house.

Senior texts of the Completely Graded Series, from Scribner, New York, N.Y.

Outline of American Institute of Sacred Literature courses suited to Senior grades, from The University of Chicago Press, Chicago, Ill.

Walker, *Great Men of the Christian Church*. $1.25. The University of Chicago Press, Chicago, Ill.

Burgess, *Life of Christ*. $1.00. The University of Chicago Press, Chicago, Ill.

Bloomfield, *Vocational Education*. $1.00. Houghton Mifflin Co., Boston, Mass.

Poisons, *Choosing a Vocation*. $1.00. Houghton Mifflin Co., Boston, Mass.

Bradford, *The Messages of the Masters*. $0.65. T. Y. Crowell & Co., New York, N.Y.

Brown, *The Modern Man's Religion*. $1.00. Pilgrim Press, Boston, Mass.

§ 6. THE ADULT DEPARTMENT

This class is for teachers of pupils over twenty years of age. It is one of the most difficult classes to hold together. The students are usually not interested in newer methods, and many of them do not take kindly to suggestions of change in organization or management. They want content, not method. Their habits are set and they need such a presentation of the problems of the religion of the adult as will lead both to new methods and to new content.

The following texts are recommended:

Coe, *The Religion of a Mature Mind*. $1.25. Fleming H. Revell Co., Chicago, Ill.

Cope, *The Efficient Laymen*. $1.00. Fleming H. Revell Co., New York, N.Y.

Wood, *Adult Class Study*. $0.75. Pilgrim Press, Boston, Mass.

A classified bibliography on the elective courses appropriate for adult classes will be found in Athearn, *The Church School*, pp. 283–91.

CHAPTER XII

PROFESSIONAL AND GENERAL COURSES

The number of professional and general courses offered by a city institute must be limited to the needs of religious teachers, and the courses offered must be of such a nature that they cannot be adequately provided as a part of the departmental or biblical courses. All teachers need psychology and pedagogy, and this work cannot be given as a part of any other course. All elementary teachers need story-telling, but the work of the departmental classes cannot include a discussion of the technique of story-telling.

On the other hand, most classes need missionary and temperance instruction, but it is easily possible to provide adequately for these topics in the regular work of the other classes. For this reason the city institute will not be justified in attempting to conduct classes in these subjects. The following courses will supplement and complete the courses already outlined.

§ 1. ELEMENTARY PSYCHOLOGY AND PEDAGOGY

All who have the responsibility of training and caring for children should know the laws of the unfolding mind and the approved methods of

teaching. This class is designed for church-school teachers, but it will be helpful to public-school teachers and parents. The mind which the child takes to the church school is the same mind which he has at home and in the day school, and the same laws of pedagogy must be applied by the church and the home. The textbooks recommended for this class are Betts, *The Mind and Its Education* ($1.25. D. Appleton & Co., New York, N.Y.), and Betts, *The Recitation* ($0.60. Houghton Mifflin Co., Boston, Mass.).

The following reference books should be available for class use:

James, *Talks to Teachers on Psychology and Life's Ideals.* $1.50. Henry Holt & Co., New York, N.Y.

Bagley, *Class Room Management.* $1.50. Macmillan, New York, N.Y.

Seashore, *Psychology in Daily Life.* $1.50. D. Appleton & Co., New York, N.Y.

Calkins, *A Handbook in Psychology.* $1.50. Macmillan, New York, N.Y.

Dewey, *How We Think.* $1.00. D. C. Heath & Co., Boston, Mass.

Colgrove, *The Teacher and the School.* $1.00. Scribner, New York, N.Y.

McMurry, *How to Study.* $1.50. Macmillan, New York, N.Y.

Strayer, *A Brief Course in the Teaching Process.* $1.50. Macmillan, New York, N.Y.

Weigle, *The Pupil and the Teacher.* $0.50. George H. Doran & Co., New York, N.Y.

§ 2. SUPERVISION AND MANAGEMENT

This class is intended for superintendents and officers. It will study organization, management, gradation, discipline, program, finances, records and reports, teachers' meetings, and kindred topics. Each church school in the city should have one or more representatives in this class, including its superintendent.

The work in this class may be based upon such a text as Cope, *The Modern Sunday School in Principle and Practice* ($1.00. Fleming H. Revell Co., Chicago, Ill.), but each student should own in addition to the text one or more of the following books and the entire list should be available for class use:

Cope, *Efficiency in the Sunday School.* $1.00. George H. Doran Co., Chicago, Ill.

———, *The Evolution of the Sunday School.* $0.75. Pilgrim Press, Boston, Mass.

Meyer, *The Graded Sunday School in Principle and Practice.* $0.75. Methodist Book Concern, New York, N.Y.

Athearn, *The Church School.* $1.00. Pilgrim Press, Boston, Mass.

Burton and Mathews, *Principles and Ideals of the Sunday School.* $1.00. The University of Chicago Press, Chicago, Ill.

Hurlbut, *Organizing and Building Up the Sunday School.* $0.65. Methodist Book Concern, New York, N.Y.

Faris, *The Sunday School at Work.* $1.25. Presbyterian Board of Publications, Philadelphia, Pa.

Hutchins, *Graded Social Service for the Sunday School.* $0.75. The University of Chicago Press, Chicago, Ill.

§ 3. STORY-TELLING

The value of the story as an instrument of education is now being recognized everywhere. This class will provide the teachers in the church schools of the city with an opportunity to gain skill in selecting and telling Bible stories. Special stress should be given to the educational value of the story, methods of story-telling, and source material for Bible stories.

The textbooks recommended for this course are St. John, *Stories and Story-Telling* ($0.50. Pilgrim Press, Boston, Mass.) and Worcester, *On Holy Ground* (2 vols., $1.50 each. Lippincott & Co., Philadelphia, Pa.).

The following reference books should be provided for the use of this class.

Bryant, *How to Tell Stories to Children*. $1.00. Houghton Mifflin Co., New York, N.Y.

McClintock, *Literature in the Elementary School*. $1.00. The University of Chicago Press, Chicago, Ill.

Houghton, *Telling Bible Stories*. $1.50. Scribner, New York, N.Y.

Endicott, *Stories of the Bible*. 3 vols. $0.60 each. Educational Publishing Co., Chicago, Ill.

Cragin, *Kindergarten Stories for the Sunday School and Home*. $1.25. George H. Doran & Co., New York, N.Y.

Davidson, *The Old Testament Story Told to the Young*. $1.50. Dana, Estes & Co., Boston, Mass.

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